FIVE YEARS MEETING OF FRIENDS

Quaker Life

Pacific School of Religion
Berkeley, California

JUNE, 1961

Disarmament:

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

The Defeat Is War Itself

—George Keenan

★ *The Hard Command: 'Love Your Enemies'*
-by David Castle

★ *The UN and Prerequisites of Disarmament*
-by Marshall Sutton

★ *Forum: Disarmament: Unilateral or Universal?*
-Cecil E. Hinshaw and George C. Hardin

Series II, No. 6

QUAKER LIFE

Combining The American Friend and Quaker Action

Authorized by
The Five Years Meeting of Friends.

Published Monthly by the Friends Publication Board at Richmond, Indiana. Deadline for copy and advertising—the 5th of the month preceding the issue. Address all correspondence to Quaker Life, 101 Quaker Hill Drive, Richmond, Ind.

EDITORIAL STAFF

Earl L. Conn, Interim Editor
Mildred Hale, Associate Editor
Elizabeth Leiter, Circulation and Advertising Manager
Errol T. Elliott, Editorial Contributor
E. Merrill Root, Editor of Poetry
Ida Mae Miller, Editor of Music
Milton Hadley — Russell E. Rees
T. Canby Jones — Norman Young
Alexander Purdy — Dorothy Thorne
Wm. J. Reagan — Harold Walker
D. Elton Trueblood

PUBLICATION BOARD

Merritt Murphy, Chairman, Carmel, Indiana
Edward Nusbaum, Richmond, Ind.
J. Walton Rogers, Bellbrook, Ohio
Claude O. Wood, Jonesboro, Ind.
Asher Woolley, Richmond, Ind.

SUBSCRIPTION RATES

Per Year $1.00 (Foreign $1.75)
Sustaining Subscribers, more than $1.00
Quaker Life Associates—$5.00 or more
Entered as Second Class Mail Matter at the U.S. Post Office at Richmond, Indiana.

About Our Writers

George Badgley — New York Friend and poet, now Field Secretary of New York Yearly Meeting.

Cecil Hinshaw—Peace Education secretary for the Des Moines office of the AFSC. A graduate of Friends University, he was for five years president of William Penn College. He has travelled extensively in Europe and the Far East, and lectured for the AFSC and the Fellowship of Reconciliation. He is author of the Pendle Hill pamphlet "Non-Violent Resistance: A Nation's Way to Peace."

George C. Hardin—Executive Secretary of the Friends Peace Committee of Philadelphia Yearly Meeting, he is a graduate of Guilford College and Hartford Seminary. He has worked in Oklahoma with the Associated Executive Committee on Indian Affairs, with the AFSC, and is now chairman of the Friends Coordinating Committee on Peace.

David E. Castle—Minister of First Friends, Richmond, Ind. since 1955.

Edwin A. Sanders—Executive Secretary, Pacific Southwest Regional office of the AFSC, who visited in Cuba over Easter week-end.

Jim Vaughan—Minister at West Elkton, Ohio (Indiana Yearly Meeting), he is active in the Young Friends Committee of North America, and now serves as publicity chairman for the 1961 Young Friends Conference.

Marshall Sutton—Secretary, Mid-West Section, Friends World Committee on Consultation, with offices in Wilmington, Ohio.

Douglas L. Parker—A Wilmington, Ohio Friend working in Public Health engineering, who is also pastor of Green Plain Meeting at Selma, Ohio. He served for several years in Mexico under the American Friends Board of Missions, and is now chairman of the Mid-West Section, Friends World Committee.

A New Nameplate

A redesigned nameplate appears on the QUAKER LIFE cover, beginning with this issue, to correspond with new Five Years Meeting letterheads and printed materials which will go into use this summer.

In This Issue

Quaker Life Editorial Comments: **What Kind of a World?** and **The Adjusted Life** by Earl Conn .. 147
Poetry: **"Heartlands"** by Claude L. Stinneford; **"Long Shadows"** by T. Moore Atkinson 147
Quaker Thought for Our Time: **The High Soul Climbs the High Way** by George A. Badgley 148
Quaker Peace Action in the Modern World, **The Hard Command: 'Love Your Enemies'** by David Castle 149
'Our Genius Should Be To Build Peace' 151
Quaker Forum: **Disarmament—Could It Be Unilateral or Universal?** by Cecil E. Hinshaw and George C. Hardin 152
The UN and Prerequisites of Disarmament by Marshall Sutton 154
New Report on Cuba by Recent Visitor by Edwin A. Sanders 155
Spring Board Meeting Reports 156
Africa Is Seminar Theme For Young Friends At Capital 159
New England Marks Tercentenary by George A. Selleck 160
International Lesson Background: **We Are Our Neighbors' Bible** by Douglas L. Parker 161
Wilmington Inaugurates James Read 162
Quaker Campus Life 163
Minnesota Next Summer: **Young Friends To Meet** by Jim Vaughan 164
Music For Meeting: **There Is a Season** by Ida Mae Miller 164
Letters to the Editor 165
My Page: **Written by an African Boy About Himself** 171

Quaker Life Editorial Comments

What Kind of a World?

We are told that the vast majority of college students today are conservative in their thinking and actually desire to inherit a conservative world. Others tell us this notion is false, that actually our students are liberal in their thinking and want to assume control shortly of a world liberal in its makeup.

It may be that either of these is true, or more likely that part of both is true, but one fact appears certain: students do wish to come into a world that still exists.

College papers and discussions with college and university students make this point very clear. College students are deeply concerned about the arms race, where it might end, and many of its complications. And apparently there is a segment of the college population which is becoming vocal in its efforts to do what it can for peace and measures which may lead to disarmament.

"Thirty-nine local students who are opposed to war as an instrument of national policy have formed an organization known as Students for Peace" reads a page-one news story in the Indiana Daily Student.

"Last Sunday six Wooster students joined the CNVA (Committee for Non-Violent Action) Peace Walk from Cleveland to Akron" reads another news story in the college newspaper at the College of the Wooster in Ohio.

A tremendous surge of interest in the Peace Corps, not as a lark but as an instrument by which the student body may be able to actually do something in terms of world understanding, has been evidenced on campus after campus.

Editorials in other college papers point out that American college students realize that, in some countries around the world, the students on campuses are a powerful political force. Students in this country sense that perhaps their role in determining policy should be increased.

It will be interesting in the years ahead to watch what happens on the nation's campuses. It could well be that a major impetus toward disarmament and the ruling out of war may come from a growing college student body.

The Adjusted Life

We hear much about adjustment to life. While adjustment may be helpful and, indeed, necessary, possibly an argument for some persons remaining maladjusted needs to be heard.

Should we adjust to economic slavery? Should we adjust to illiteracy? Should we adjust to prejudice or bigotry in any form? Should we adjust to a stifling of freedom of expression?

Perhaps some—could they be the Quakers?—should remain maladjusted in this adjusted world of ours.

—The Editor

The Poetry Corner

E. Merrill Root, Editor

HEARTLANDS

Let no fetters manacle
The spirit's ample girth
Here, where He lies imprisoned
In a transient, broken palace
Of the flesh.

May singing birds
Sprinkle sweet voices
In showers fresh and cool;
His stillness be a fluid quiet,
A liquid tongue of pregnant silence
At dusk and dawn,
A silver water flowing
To the heartlands of the soul.

—Claude L. Stinneford

LONG SHADOWS

The shadows lengthen with the westing sun,
  Extending strangely thin across the land.
The quiet air is hushed, the day near done—
  In peace the landscape lies with beauty spanned.

Now is the hour of burdens laid aside
  By weary hands. The shrill cicada's hum
To silence dies away in lazy glide;
  The end of afternoon has gently come.

The hour, now, to dream a while and sense
  The pulse of life, the gladness of its worth,
The Wither-to? to meet our early Whence? . . .
  When lengthened shadows steal across the earth.

—T. Moore Atkinson

Quaker Thought for Our Time...

"THE HIGH SOUL CLIMBS THE HIGH WAY"

At a large railroad station in an Eastern city one can see a ramp with a sign overhead, "To the Lower Level." This ramp is wide and easy to descend and crowds of people use it daily. In another section of the station is a stairway with its overhead sign reading, "To the Upper Level." The stairway is narrow. The people who ascend it are few.

Immediately as one considers this situation it can be translated into a parable of life itself. One's mind reflects on verses 13-14 of the 7th Chapter of Matthew. "Enter ye in at the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

How often in our everyday life we find ourselves with others tempted to use those trails which are easy and to shun those areas of endeavor which pose hardship and difficulty. We offer lip-service to the Way of the Cross but pursue paths which lead directly away from it. The Christian way of life cannot be found nor located amongst groups of people rushing headlong through wide avenues of ease and comfort with each one seeking his own advantage, often at the expense of those crowding along with him.

The Christian way of life at its powerful best can be found only as Jesus found it, by going in the narrow gate, by leading, not following or traveling along, by struggling over the rough and rocky paths of sorrow, despair, or suffering. Each of these may inevitably lead to the cross, but each if undergirded by the sustaining love of God makes the satisfactions at the end of the trail more than compensate for the hardships endured.

Conversely for those who travel the easy and selfish road, deep satisfactions are never really achieved, and the uneasy quest for fulfillment goes on ceaselessly because there is a spiritual void which means life can never find rest and satisfaction for any appreciable period of time.

The greatest souls throughout history have been those spiritual leaders who have recognized the wide gate and the broad way as the entrance to comfort, ease, and public approval but eventually to the death of the spirit. They have also been those who have known and experienced the straight gate and narrow way, once beyond its obstacles, as the entrance to eternal life.

God has given us the power of choice. It is for each of us to determine whether we will be content to be carried along to the lower level with the crowds or whether we will extend some effort and use our God-given spiritual potential to climb to the higher level. John Oxenham puts the challenge in verse:

"To every man there openeth
A way and ways and a way,
And the high soul climbs the high way
And the low soul gropes the low,
In between on the misty flats
The rest drift to and fro.
But to every man there openeth
A high way and a low
And every man decideth
Which way his soul shall go."

—George A. Badgley

Friends Ministers Gather At Earlham

"A Vital Ministry for Friends" was considered April 24 and 25 when some 75 ministers gathered on the Earlham campus, Richmond, Ind.

Speakers at the conference were David Henley of the Board on Christian Vocations of the Five Years Meeting; Wilmer Cooper, administrative secretary for the Earlham School of Religion; E. Raymond Wilson of the Friends Committee on National Legislation; Earlham President Landrum R. Bolling; and Alexander Purdy, Visiting Professor of Religion at Earlham College and former dean at Hartford.

Alexander Purdy, in his evening address, told of the motivation behind the proposed Earlham School of Religion when he spoke on "The Importance of Theological Education for Friends." The first Quaker seminary in Friends history will come into existence in 1962 if the trial period of an expanded program of religion at Earlham warrants its establishment.

He stressed how Friends could make a contribution to the church as a whole by stressing religious experience as an important part of religion. He said further that traditionally we conceive of the gospel in three ways: through a system of ideas, a series of events, and through experience. The three are never separate from each other.

By heritage and conviction, Alexander Purdy said, Friends are committed to the idea of a witnessing church, where every member is a living witness, and leaders should be trained to bring the church into the whole life of its people.

The Hard Command: 'Love Your Enemies'

By David Castle

"If we do not love them because we want to, we shall love them at last because we have to." History today is saying that we have the privilege and possibility to love out of choice, but if not, then we will learn love out of necessity.

To learn love out of necessity is to know love at an added cost. We may yet have a kind of "peace by force" because the other alternatives are so hopeless. As Friends we must work for "peace by imagination and creativity" rather than risk "peace by force." But this brings us to the hard question: In what sense should a person love one's opponent, the enemy?

There are five levels of life, according to Gabriel R. Mason: "On the first level men say, 'We hate you and we'll kill you.' That's extermination. On the second they say, 'We hate you, but we'll use you.' That's exploitation. On the third they say, 'We don't like you, but we'll let you alone.' That's toleration. On the fourth they say, 'You're different, but we know your worth.' That's appreciation. On the fifth and highest level they say, 'We appreciate you and will help you to realize all your latent powers and capacities.' That's development." It is also what we mean by love, which is the ground of peace.

Peace is both a) personal and b) social and international. Peace is first of all personal. Any person who intelligently works for peace ought at the same time to be working on his own understanding of his peace. Every war is in some sense a civil war, a war within. To be humble is to recognize the ambivalent personal conflict between love and hate going on within. The opponent is within each person as well as without in the social scene. To be human means that this ambivalence exists. We are free to love our enemies only when we accept the fact of our own humanness.

'Soul in Action'

In God our own humanness moves toward humility, understanding and courage. Religion is the soul of social action and the conscience of a nation. George Fox advised "taking your hearers to Christ and leaving them there." Peace making at best arises from an inward revelation of God.

Christian history, according to Roland Bainton in "Christian Attitudes Toward War and Peace," has had three attitudes on the social and international scene. They are 1) the crusade; 2) the just war; and 3) pacifism.

Bainton believes that World War I was a crusade war we fought "to make the world safe for democracy," a motive conceived as a Christian ideal. He believes World War II was an example of the "just-war" attitude—a war fought to preserve our sovereignity from Nazi tyranny. The early church was pacifist until the time of Constantine. During the Reformation there was a new interest in pacifism because there were so many wars of religion that church people became tired of a fighting religion and rejected war as a solution to the problems it aimed to solve. These Reformation churches are now popularly called the "historic peace churches," of which the Quakers, Brethren and Mennonites are best known.

In understanding the Quakers as an historic peace church, first note that the early Quakers were not peace propagandists. Many early Quakers had served in the army and knew there were godly men in the ranks. Quaker peace interests were fused into the whole fabric of life. Peace was not a facet as it it today, but undergirded all faith. Friends' first proclamation against war, made in 1660, was to clear them of accusations of plotting against the king, and not to propagandize for peace.

Not A Doctrine

Second, the peace testimony was not meant to be a doctrine. The test was the enhancement of life. To keep from being a doctrine it had to be personal and elastic. Orthodoxy gone to seed is the great danger in Quakerism today. A peace testimony that is too established sacrifices the free flow of ideas and cannot speak to a modern society that changes rapidly. Early Quakers occupied a middle ground among Reformation peace positions so they could remain elastic and flexible in their position.

Third, the peace testimony is based on personal action, optimism, and persistence. A person's creed is best defined not by beliefs, but by what one does. Fox made religion a part of society by a fearless application to it. People hunger and

(Continued on next page)

The devastation of World War II . . . March, 1945 in Worms, Germany.

cry out, "Don't talk about love; just love me," and this invites all of us to a ministry in peace making.

A survey of Friends' peace interests plus the world situation today seems to point toward another alternative to Bainton's three. Peace making today is trying to dig out from under the bewilderment which atomic energy has brought. It is not now a question of a just war or a pacifist position as much as it is the necessity that everyone be involved in peace making.

The fourth alternative is necessary because of the nature of war. One thermonuclear bomb is reported to have more power than all the bombs dropped on Germany and Japan in World War II. Out of the bewilderment of the times is an "emergent pacifism" based simply on the desire to survive.

Pacifism once was taken as an absolute position of Christian standard. The pacifists now have to decide whether to maintain their position and remain out of touch with the average man or whether to accept a sub-Christian standard in the interest of working together for peace with those who will not be called pacifists. It is the realistic versus the idealistic argument, the compromise versus the absolutist.

A More Difficult Job

It is not now a question of pacifist or non-pacifist. The issue is how to harness the mass of people who are ready to work for peace but don't know how. This is more difficult than taking a stand on an issue.

The Quakerism I'm interested in today is not just a denial or rejection of war, but a finding of realistic, positive ways to meet the gigantic, complex problems of peace making.

"Loving your enemies" on a personal and international level begins by: 1) knowing who the enemy is. Look at their need and sickness. Communism didn't just happen. It is part of a history that makes them our opponent. 2) Realize that we tend to hate those whom we don't know. Know your enemies' philosophy. The old Puritan dictum "God hath no need of human learning," needs to be balanced with Dr. Thomas Fuller's reply, "Still less hath he need of human ignorance." 3) To love your enemies you have to know them personally and communicate with them. We can travel to Russia in a matter of hours, but what are we to say when we get there? We must find ways to talk and ways to work side by side so we can communicate. This is our biggest difficulty. War is impersonal; peace is not.

4) We must be willing to go to lengths to test ways of loving. Loving does not mean submitting to the enemy. It means drawing it to oneself and lifting it. Howard Brinton suggests that a new word for pacifism is "community." Where possible, meet the enemy at the level of community. 5) Pray for the enemy. When Jesus gave the new interpretation of the Old Testament law (Matt. 6) he didn't mention prayer until he came to "enemies." 6) Keep working on the idea, even though we can't prove it, that we get kindness by being kind, and that non-violence in one person tends to arouse a similar capacity in another.

Hopefully, it may be that the futility of war would never have been realized apart from atomic bombs. In 1914 in a book entitled "The World Set Free," H. G. Wells predicted the atom bomb, and concluded that the world would rise up and banish war. Let us pray and work that this prediction may soon be right for our time.

Quakers are peace-makers because "there is no other way of doing what needs to be done."

Juan Sierra Named To Cuban Council

Special honor has come to Juan Sierra, superintendent of Cuba Yearly Meeting. He has been appointed a representative of the Cuban Protestant Council of Churches to attend an important conference of Latin American Churches.

Minneapolis Family Camp Helps

Minneapolis Friends Meeting, with a membership of fifty families and individuals spread across the entire Twin City area, has partially solved the problem of how to bring its membership closer by holding a week-end family camp, this being done for the past five years.

Usually held in early June, this year a campsite has been reserved on Lake St. Croix, where there are cabins, lodge, kitchen and dining areas and good facilities for a variety of outdoor activities.

Though originally the cost of the camp was carried by individual families, as the program developed it became evident that the meeting should underwrite the costs. This has been done for the past two years. Per-person costs are publicized for several Sundays preceding camp; families and individuals contribute. So far the meeting has made up no more than a $10 shortage to complete this fund.

Minneapolis Meeting children swimming at their week-end Family Camp.

It is not often that adults and children have opportunity to play together; but at family camp volley ball and baseball are entered into eagerly. Mothers rotate in taking charge of the small youngsters. Swimming is available when the weather permits, and handicrafts are possible. The camp starts on Saturday afternoon, and on Saturday evening an outdoor vesper service is held. Later the adults participate in an informal discussion, with sometimes the young people meeting separately with their counselors.

On Sunday morning, meeting for worship is held, usually with other members joining in who have not been with the family camp earlier. Following meeting, Sunday School teachers join their classes for a quiet time, or perhaps a nature hike.

The Sunday noon meal is the last planned activity, with some recreation following for those who wish it.

Indoor activities are planned throughout the week-end for the children, due to the uncertainty of the weather. This family camp tries to meet the needs of all age groups within the meeting for this limited time. Each year's experience brings a deeper feeling of unity and solidarity to the widely-scattered membership.

'Our Genius Should Be To Build Peace'

The Seventh National Conference on World Disarmament and Development in Washington, D.C., April 10 and 11, had E. Raymond Wilson of the Friends Committee on National Legislation as chairman.

Speaking on "The Importance of Disarmament," he stated, "We are in major competition for the minds of men who are being appealed to by dictatorships of the right and totalitarianisms of the left." We should not use our genius to destroy or "to brandish bombs to preserve a peace of fear. Our genius should be to build—to build the fabric of peace, to erect school houses instead of missile bases, hospitals instead of bomb shelters, to blaze skyways for travel and trade and trust, to construct governments based on the consent of the governed, to achieve freedom within a system of law and disarmament."

A highlight of the conference was President Kennedy's telegram in which he assured the conference "that we will vigorously pursue our quest to find effective and reliable means of controlling and limiting armaments. In this endeavor, we shall not only take advantage of every opportunity to further progress toward disarmament but also to develop reliable procedures for the just settlement of international disputes and effective arrangements for the maintenance of peace."

Edmund Gullion, Deputy Director of the U.S. Disarmament Administration, discussed the current nuclear test ban negotiations in Geneva, describing what he called the impasse created by the Soviet proposal of a three-headed directorate, with its crippling built-in vetoes. On general disarmament he commented, "To make a safe agreement will require bridging enormous gaps between the Soviet Union and ourselves, not only on particular issues but also in historical experience, ideology, psychology, semantics, values and ethical concepts.

Philip Noel-Baker, M.P. and Nobel Peace prize winner, speaking on possible terms for co-existence, indicated that the naval disarmament treaties for the twenties had left us with two conclusions. First, the technical problems of disarmament can be solved. Second, no measure of partial disarmament can endure unless general disarmament treaties follow.

—FCNL Memo

Race Relations Conference Plans Are Announced

The Third National Conference of Friends on Race Relations will be held at Earlham College in Richmond, Ind., June 19 to 24 under sponsorship of the Friends World Committee.

Again Friends will consider where they stand in relation to their witness in the field. This conference is planned primarily for those who are generally committed to the cause and want to learn how to work effectively.

In preparation, Monthly Meetings have been asked to answer four queries: whether race relations are a question of primary concern to the Meeting; what methods are felt open; what Meetings are doing to meet discrimination in various fields; and what is the racial composition of the Meeting itself. Answers will be analyzed at the conference.

Advance documents prepared are: "Moderation vs. Action," "Communications Between the Races," and "Non-Violent Direct Action." Most attenders are nominated by Monthly Meetings. Other Friends interested should communicate with the Friends World Committee.

Worship will begin each day and then the morning's topic will be introduced by a guest speaker or a panel. Later the theme will be discussed in plenary session. The latter part of the afternoon will be given to workshops on Housing, Voting, Employment and School Desegregation.

Keynote speaker will be Colin Bell of the American Friends Service Committee. Other leaders expected are G. James Fleming, Baltimore, Md.; Harold Hatcher of the Ass'n. for Merit Employment of Indianapolis; Clarence H. Yarrow of the Des Moines regional office, AFSC; Jean Fairfax, national representative for Southern Community Programs, AFSC; Elizabeth Watson of the Hyde Park-Kenwood Community Project in Chicago; Anna Jane Michener of the Community Committee on Social Action, Wichita, Kansas; William Bagwell, director, School Desegregation Program of the AFSC, High Point, N.C.; and J. Theodore Peters of Philadelphia Yearly Meeting Committee on Race Relations.

Attenders are asked to register with the Philadelphia office of the World Committee immediately, sending $2 for registration. Other Friends who wish to be considered for possible vacancies should communicate with FWC. Room and board will cost $29, payable on arrival. Family camping can be arranged. Parents accompanied by children are asked to make cooperative arrangements for their care.

For additional information write: Friends World Committee, 152-A North Fifteenth St., Philadelphia 2, Pa.; or Wilmington College, Wilmington, Ohio.

World Affairs Camp For High Schoolers

At Quaker Knoll on Lake Cowan near Wilmington, Ohio, the Dayton regional office of the American Friends Service Committee will hold its High School World Affairs Camp, July 2 to 9.

To be dean of the camp will be Norman Whitney, for many years professor of English at Syracuse University in New York and long associated with the AFSC Peace Education Program. President Landrum Bolling of Earlham, who served as foreign correspondent in Central Europe between 1944 and 1948, will be one speaker, along with Appadurai Aaron of India. Dan Blazier, who is pastor of the First Christian Church, Massillon, Ohio, will also be a resource leader, and Robert Eddy will be camp director.

Eligible are students who have completed 9, 10, 11 or 12 grades by July 31. Cost is $35. Some scholarship aid is available.

Quaker Forum

Disarmament - Could It Be Unilateral Or Universal?

One thing a person likes about the Society of Friends is its toleration of differences of viewpoints on how to reach the ideals shining forth in our testimonies. Here are two Friends equally dedicated to the cause of peace whom we can respect though their opinions differ regarding disarmament.

In the same way we respect the sincerity of our conscientious objectors, although they draw the line regarding compliance with the Draft Law and military service in varying ways.

Since disarmament is of paramount importance in the world today, since we fear Russia primarily because of her hydrogen warheads and missiles, and since other fears will grow as more nations become possessors of nuclear warfare methods, then we must seek more than mere limitation of armaments.

So read both these articles and decide which Friend "speaks your mind," but work conscientiously for disarmament no matter what method seems to you more sane and potentially more successful.

Can the risks of either type of disarmament be as serious as the present-day risks of unlimited armament?

—Milton H. Hadley, Secretary
Board on Peace & Social Concerns

The Case For Unilateral Disarmament

By Cecil E. Hinshaw

By unilateral disarmament I mean the voluntary decision by a nation, whether any other government does likewise or not, to disarm completely, except for police forces.

Because it would be immoral and unwise to impose this policy on people unprepared and unwilling to cooperate, such a decision should be made only through democratic processes, which obviously means it is a policy we consider for a future time rather than for now. The complexities and difficulties involved in this unprecedented reorientation of our national life mean that a viable transition would require research and preparation not yet done. Even then the change would likely come by unilateral steps, at least in certain phases. And such steps might prove to be more productive of progress toward universal disarmament than we can now foresee—perhaps this is the way the log jam in negotiations can be broken.

Correlated with unilateral disarmament should be a carefully planned program of national defense by non-violent resistance, calculated to defeat the aims of an aggressor and to defend our values by non-violent political methods buttressed by spiritual power. Basic to such an approach is the faith that all men, if they are met by suffering love, are in some measure susceptible to the magnetism of decency. And who can estimate the political and moral power resulting from changing military potential to tools of peace?

My commitment to the position of unilateral disarmament does not exclude recognition of the desirability of multilateral, negotiated disarmament with inspection under world law. In fact I believe such a development is, if we have a choice, preferable politically to unilateral disarmament and I support efforts to achieve this goal.

If we fail to achieve negotiated disarmament and if tensions mount as nuclear weapons spread to more nations, our range of political choices may narrow to only two possibilities: nuclear war or unilateral disarmament. Not to foresee such a possibility and to plan for it would leave us with only the alternatives of surrender or war. Though perhaps limited in the beginning, such a war would probably escalate to total nuclear war.

The ultimate basis of my advocacy of unilateral disarmament is a moral and religious position. I cannot accept, without violating my conscience, the price exacted by war. I see no meaning and no value in nuclear retaliation. The killing of millions of innocent people without purpose other than revenge cannot be justified. Nor can I accept the use of a threat to engage in such genocide. Further, our commitment to military defense is a barrier to the

achievement of tolerable living conditions for the millions who live in hopeless poverty while we who are rich materially are impoverished by the erosion of the values we have sought to defend.

Though the way of unilateral disarmament may be difficult, I can follow it with a greater measure of honor and integrity if all other ways fail and if I have to choose between it and nuclear war. I believe we are more likely to make that choice if we face now, rather than in a time of passion and fear, the issues involved. On this basis I ask for a consideration of unilateral disarmament.

Such a policy would obviously involve us in grave risks and would be costly. But it offers much more hope for the successful defense of our values and our civilization than does nuclear war. The intelligent and moral man will seek to balance those risks and costs as accurately as he can. This is the truly great national debate just beginning to be joined.

Total Disarmament Needs Attention

By George C. Hardin

The very invention of the name "cold war" indicates the extent to which we are caught in militarism. This military posture for most people makes unilateral disarmament fantastic, irrelevant and unthinkable. Perhaps disarmament will not come by universal negotiated disarmament, but surely it won't come without it.

Actually, there are five kinds of disarmament: unilateral; universal or negotiated over-all disarmament; "initiatives" or steps on specific items; "keep disarmed when you get disarmed"; and new nations not to be armed at all. Most of us believe in the last four kinds.

There are a baker's dozen reasons why I favor Quakers concentrating on world and total disarmament, along with a few reasoned "unilateral initiatives." I see little reason to spend time on the absolutist type of unilateral disarmament.

1. In a moral sense, it is immoral to offer a thing for which the American people are so obviously unready. If the President asks us what to do, we are obligated to specify what he and Americans can do, and not give him food he cannot eat.

2. I want to see the achievement of peace, and that cannot come as long as we have an arms race or even one armed bloc. Unilateral disarmament will not speak to this problem.

3. We are a good deal more likely to get the whole world to disarm than either of its two major belligerents.

4. I want to move in directions consonant with enduring international peace, and not merely personal serenity. Peace is a product of government, and not of good manners.

5. I want to see the UN work. It cannot work as long as national armies exist, any more than national peace could exist with some states unlawfully armed.

6. Things that can be done unilaterally can be undone unilaterally. I want a world in which disarmament and security are universally enforceable. (This of course does not preclude unilateral steps or "initiatives" to break the ice jams of the cold war.)

7. I am anxious to get other nations also out from under the burden of militarism and conscription of men and taxes.

8. The idea that universal will be triggered by unilateral disarmament is a dud.

9. Disarmament and peace are world problems and demand world solutions. If war is to be prevented, all nations will have to organize for that purpose. Peace is not made by one nation's promise to stop rocking the boat.

10. The commonwealth of man and the brotherhood of man are not the same. The brotherhood of man is an ultimate goal precisely because it is outside of time. Nations do not live by brotherhood, but by negotiation.

11. Unilateral disarmament offers no solution to the problem of security, for security is the function of all.

12. While we help nations renounce war as a national policy, we must also help them determine that while coercion remains, it shall be exercised only under judicial authority and not used anarchically. It is the international commitment which is indispensable.

13. Unilateral disarmament in America at this time offers so little leverage that it is just not "do-able." We have an obligation to be right, and also to be successful where we can. We can do universal disarmament, but cannot do unilateral.

As a Quaker I have the personal obligation to be unilaterally disarmed, and I am (or at least pretty well) under control. But my fellowmen and my nation operate on a different level, and as a Quaker I have the obligation to accept this fact and speak to it with neither complacency nor terror.

The UN and Prerequisites of Disarmament

By Marshall Sutton

Left to right: James Read, president of Wilmington College and former United Nations High Commissioner on Refugees; E. Raymond Wilson of the Friends Committee on National Legislation; William Epstein, UN Chief of Armaments Control and Enforcement Measures Section; and Marshall Sutton of the Friends World Committee, Mid-West Section.

On April 29, over 200 persons, mostly Friends, attended a conference at Wilmington College (Ohio) on "The United Nations and the Prerequisites of Disarmament." Ten states, seven Yearly Meetings and the Lake Erie Association of Friends were represented.

Speakers were William Epstein, armaments control and enforcement measures chief at the UN; Jeremy Blanchet of the U.S. Disarmament Administration, Dept. of State; Raymond Wilson, executive secretary of the FCNL; and Kenneth Boulding, economics professor at the University of Michigan.

On Sunday, attenders witnessed the inauguration of James M. Read as president of Wilmington College and heard his acceptance speech, as well as Andrew Cordier's address.

Discussion leaders were Warren Griffiths, Wilmington College; Robert Cory of Denison University; George Watson of Roosevelt University; and Barrett Hollister of Antioch College.

We were heartened by William Epstein's remark that all proposals for disarmament must be taken seriously. Every proposal is an opportunity for negotiation. Mentioned were these factors: 1) more and more governments and people are increasingly conscious of the dangers of the arms race and the need to weigh the risks of controlled disarmament against the risks of the uncontrolled arms race; 2) the present apparent balance on stalemates in the arms race, if global war has in fact become unthinkable, offers an unparalleled opportunity to begin disarmament without giving either side military advantage; 3) during the last fifteen years a clearer understanding has emerged of the complexity of the problem as well as of techniques necessary to work successfully with it. And, finally, disarmament is at the top of the international agenda.

UN Has Responsibility

The smaller powers at the UN asserted in the last General Assembly (1960-1961) that the UN should have ultimate responsibility for disarmament, and that it should be the framework for discussions. While the great powers were mainly concerned, the smaller powers maintained that they were also vitally affected.

It was pointed out that the latest disagreement is on whether the approach should be through a single treaty for general and complete disarmament, or by taking "first step measures." Epstein felt the two approaches not necessarily "mutually exclusive." There exists still the wide gap between agreement in principle and agreement on active details of implementation. Also emphasized was the growing recognition that technical, political and economic aspects of the problem are closely related.

Jeremy Blanchet of the US Disarmament Administration (substituting for Edmund Gullion) emphasized that unless we achieve some early steps in halting and turning back the arms race, the ultimate objective of peace may recede further in the background until we are unable to cope with the problem. He confined his comments to the current Geneva test ban negotiations, saying that the US had made a number of significant moves recently which he believes could bring a fair agreement within reach.

"What," asked E. Raymond Wilson, "does an unresolved arms race cost us?" We pay $250 per person per year for arms, compared to eleven cents per year for the United Nations.

What goals should the US adopt? Our government has yet to adopt the goal of general and complete disarmament under UN control. Disarmament talks need to be closely coordinated with political settlements. We need to reverse the policy of sharing nuclear weapons, and ratify a treaty to end all nuclear tests. We could set up a pilot inspection station in the US.

Kenneth Boulding called the cost of the war industry as approximately equal to the total income of the

poorest half of the human race. In America we have a flexible economy which was tested in the conversion to consumer production in 1945-47. We are still capable of this flexibility. Neither at the university or government levels have we seriously put our minds to discover what is possible.

Elmore Jackson of the Quaker Program at the UN suggested extending the UN regional policing such as is done in the Middle East and Africa, and called most important the creation of additional types of field-operation institutions such as the observer corps used in Laos.

Many were impressed by the depth of seriousness shown by guest speakers from the United Nations and the State Department. The most popular literature was Philip Noel-Baker's book "The Arms Race," awarded the 1959 Nobel Peace Prize.

Tape recordings of the conference talks are available for the cost of postage at the Friends World Committee offices, 152-A North 15th St., Philadelphia 2; or at Wilmington College.

New Film Speaks On Peace Issue

"The Language of Faces," a 16-mm. black and white film lasting 17 minutes, deals with the individual's responsibility to face the issues of war and peace. The film dramatizes the constant presence of war and preparations for war in our daily lives. However, it avoids the scare tactics of mushrooming clouds and sensational horror scenes.

Produced by the American Friends Service Committee Peace Education Division, it attempts an approach that is more creative and hopeful. The latter part of the film depicts the 1960 Quaker Peace Witness, when some 1000 Friends stood in silent vigil before the Pentagon.

Original music for "The Language of Faces" is by Teiji Ito, with narration by Meredith Dallas.

Copies may be purchased for $50 each, with rental for a single showing costing $3. Order from regional offices or the national office of the AFSC at 160 North Fifteenth Street, Philadelphia 2, Pa. Or rent from Board on Peace & Social Concerns, 101 Quaker Hill Drive, Richmond, Indiana.

Newest Report on Cuba Filed By Recent Visitor

On March 30, 31 and April 1, I attended the annual meeting of Quakers of Cuba held in the busy city of Holguin, located in the eastern province of Oriente. In this province are most of the Friends' meetings and schools, including two excellent ones in Holguin and the northern coastal town of Banes.

The 800 members of the Yearly Meeting are rather typical of the Society of Friends: farmers, teachers, small businessmen and property holders. Devout Christians, they prize the testimonies of peace and nonviolence, and labor in their witness. It seemed to me that the internal conflicts of Cuba were most poignant in some of these families. The spirit and enthusiasm for the new government and its reforms is a youthful response, and the apprehension toward the changes which the revolution brings is an experience keenly felt by many older persons. One could surmise the strains that are dividing families throughout the country.

While I hesitate to make generalizations in this brief space, I would suggest that at this writing the United States has added more to the intensity of Cuba's problem than to their solutions. Our lack of easy access to each other, the distortion of news about each other and the growing economic and political pressures at a time when "every push by the United States of Cuba is a push to the left . . ." (as a prominent Presbyterian has warned us) are negative and unimaginative acts.

Cuba's leadership is greatly at fault, but I think we are capable of such steps as accepting the offer of a Latin American nation to mediate our difficulties, restoring our trade arrangements with mutual benefit, offering to re-negotiate the Guantanamo lease and strengthening all our present non-governmental ties (church, student, business) to Cuba and Latin America, building understanding of what the Cuban revolution means to all our southern nation neighbors.

Cuban Friends send loving greetings to the United States with prayers that more violence may not wash over this green and gentle land, and that the phrase seen in so many homes and churches, "Dios es Amor," may bring the real relationship between our people.

—Edwin A. Sanders

Editor's Note: In late March and early April two Friends, Edwin Sanders, executive secretary of the Pacific Southwest regional office of the American Friends Service Committee, and Robert Lyon, executive secretary of the New England AFSC office, visited for 11 days in Cuba. These comments are reprinted, with permission, from the "Regional Newsletter" of the Pacific Southwest AFSC office.

Indianapolis Young Friends Produce Booklet

From Second Friends Meeting of Indianapolis, Ind., comes a devotional booklet compiled by its College Age Class. It contains inspirational writings by various members of the Meeting, combined with some sketches and Bible verses suggested by younger Quakers.

Speaking of the class, Constance Riggs, their teacher, has commented that these young people are willing to tackle anything, and need only a brave hand to help guide them. Proceeds from the sale of the booklet are being used by the College Age Class, with at least one-fourth of them going to the new Earlham School of Religion fund.

This booklet is dedicated to their minister and his wife, Allen and Izetta Reynolds.

Baltimore Youth Camps Announced

Program directors for Baltimore Yearly Meeting's camps are Theodore and Naomi Mattheiss. Catoctin Quaker Camp, which is at Thurmont, Maryland, meets:

July 26 to 30, for counselors' training camp;

August 13 to 19, for boys and girls, 10-15 years old;

August 20 to 26, for boys and girls, 10-15 years old.

Spring Board Meeting Reports

At a Joint Session of the Boards and Executive Council of the Five Years Meeting on April 13 at First Friends Meetinghouse in Richmond, Ind., Norval Webb presided over a dialogue regarding the goals of the Five Years Meeting.

S. Arthur Watson, clerk of the Five Years Meeting, and Charles F. Thomas, chairman of the Executive Council, stressed that the Five Years Meeting consists of every member in every Meeting. Our goal should be to bring Friends together in a corporate witness to Christ by means of inspiration and challenge. Boards and departments should point out areas of genuine spiritual frontiers with more courage and vitality, help local Meetings to face their new challenges, and give themselves to a total mission.

A symposium of Board chairmen followed, with Harold Cope, Orlando Dick, Claude Wood, Sumner Mills, Richard Newby and Russell Branson representing, respectively, their Boards on Stewardship, Evangelism & Church Extension, Publications, Missions, Christian Education and Christian Vocations.

Christian Vocations

The sessions of this new Board were marked by widely-representative attendance and striking unity of purpose and spirit.

Review of recent reports and experiences led to a much sharper focus on the nature and magnitude of the job facing the Board and the

Left to right: Charles Thomas of Evanston, Ill., chairman of the Executive Council; Willard Ware of Worcester, Mass., chairman of the Council's Executive Committee; Pres. S. Arthur Watson of William Penn College, presiding clerk of the Five Years Meeting; and Glenn A. Reece, executive secretary of the Five Years Meeting.

constituent meetings in securing adequate leadership. Meetings must first develop a vigor of spirit that is conducive to life-commitment if young leaders are to find **significant challenge** to full-time Christian service in the Society of Friends. This must be followed by a **readiness to use** prepared and able leaders after they are produced.

Recruiting, nurturing, financing, and training Quakerly leadership turns out to be central to the work, but by no means the total work of the Board. Hence the Executive Council **changed the name** to fit the work: "Board on Christian Vocations."

The Board plans to conduct, in the early fall, a workshop with a dual emphasis: 1) to develop and clarify an "image of the Quaker ministry', and 2) to seek ways of implementing this ministry, especially through continuing educational service to those now in active work.

In this study and in expanded field work the Board hopes to cooperate with Yearly Meetings and local committees. Board members and the secretary desire suggestions as to how and where experience in mutual sharing may be helpful. This is needed both with older leaders and with Young Friends if we are to be made useful. Correspondence is invited.

Literature and application forms were prepared announcing two funds: for loans and for loan-grants to students.

Board on Evangelism and Church Extension

At meetings held April 11 to 13, the Board on Evangelism and Church Extension adopted the following definition as a guide in planning their work. Chairman of the board is Orlando Dick of Des Moines, Iowa.

The Board on Evangelism and Church Extension feels that effective Evangelism today must confront men with the claims of Christ implied in His personal invitation

Informal consultation—Ruth Day of Indianapolis, Ernest Baiotto of Earlham, Iowa; David Stanfield; and Lawrence Peery of Thorntown, Ind. during discussion "break."

Member of the Board on Education of the Five Years Meeting Eugene Coffin, right, minister at Garden Grove, Calif., chats with David Stanfield.

Executive Council members during sessions attended regularly by some 30 members representing all Boards and their concerns. Charles Thomas presides.

USFW with Benjamin Wegesa of East Africa: Left to right: Martha Tubesing of Richmond, Ind., Evelynn Schutz of St. Libory, Nebr., and Ruth Castle of Ridgefarm, Ill. His presence marked a highlight of the meetings.

New appointee David Stanfield, left, now Secretary of the Board on Stewardship and Finance, discusses plans with that board's chairman, Harold Cope. He assumes the secretaryship on June 15, moving to Richmond, Ind.

Photos by Wayne Carter

Board on Evangelism and Church Extension: Left to right: Orlando Dick of Des Moines, Ia., chairman; Edward Linton of Leesburg, Ohio; James Ellis, Union Street, Kokomo, Ind.; and Isaac Phillips, South Marion Friends, Marion, Ind.

as recorded in the Scriptures, "Follow me."

In the voluntary response to this call to discipleship, man is confronted with the necessity of repentance and the forsaking of sin. From a personal faith in the redeeming love of God in Christ Jesus, the new birth is experienced and a new life begins. We must ever bear in mind that adequate evangelism must minister, in a continuing and growing way, to the total man.

As stated in FAITH AND PRACTICE, this new life results in a living concern for the sharing of the joys of salvation by those who have actually experienced this spiritual transformation. With a zeal and power that stand as a pattern for any age, these first evangelists soon carried the "Good News" to the entire Mediterranean area.

A genuine concern for persons characterizes **the spirit of evangelism.** Compassion, love, forgiveness, and sacrifice were exemplified in the life and ministry of Christ. As individual Christians, or as groups, this motivation must also be ours (as we employ various methods of evangelism).

We must use methods which will reach men with the Gospel. This means that we should study carefully what will be most effective in a variety of situations. Fruitful methods have been found to be: personal evangelism, visitation evangelism, fellowship evangelism, mass evangelism, service evangelism, laymen's study-group evangelism, preaching mission evangelism, Bible School evangelism, Vacation Bible School evangelism, and summer youth camp evangelism.

Board on Peace and Social Concerns

May we emphasize two matters of general interest and importance which were considered at the annual meetings of the Board on Peace and Social Concerns when it met in April?

Of the many items discussed, one was our attitude toward "public witness projects" such as the vigil at the Pentagon, the peace walks, sit-ins and other forms of active witness, as well as our attitude on civil disobedience. The Board approved the following:

"There is increasing interest in and support of public witness projects on the part of Friends and others, especially in the field of peace and race relations. Such projects seem to be an effective witness when properly conducted and controlled.

"When such projects are of and by Friends and managed in a Friendly manner, we would grant the Secretary of the Board on Peace and Social Concerns, after consultation with the Executive Committee of the same Board, permission to join in sponsorship of such action on behalf of the Board.

"When other organizations sponsor projects, we may take similar action if it is in harmony with our testimonies, under strong discipline which consciously discourages civil disobedience and gives us an equal voice in planning and supervising.

"We believe civil disobedience may be necessary when the state makes laws which contravene human rights and liberty of conscience. However, we still question the conscious seeking of opportunities to be disobedient, even in order to call some basically just and right cause to the attention of the public conscience."

Another matter of concern to Friends should be the Quaker Oats Company's use of an individual, dressed in traditional Quaker garb, who is making public appearances and speaking on political, social and economic subjects. He is called "Mr. Quaker." We feel his views are often at wide divergence with those of Friends.

Although we may not be able to do anything legally (the name Quaker is held to be a nickname), we hope many Friends will write to the company, particularly if "Mr. Quaker" appears in your community or on your TV station. When Friends' views are so divergent that no group of Friends can speak for all Friends, we feel it quite uncalled for that a "Mr. Quaker," who apparently is not a Friend, should present something of a caricature of you and me.

If you feel similarly, you could address a letter, as did our Board, to Mr. D. B. Lourie, President, Quaker Oats Co., Merchandise Mart Plaza, Chicago 54, Ill.

—Milton Hadley

(Continued on next page)

Board of Missions

Board members were happy to have the presence of several of our missionaries, John and Mary Caughey, Helen Fletcher and Bruce and Gladys Kimball from Africa, while all our workers from Monroe County, Tennessee, were present: Howard and Margaret Yates, Homer and Florence Biddlecum.

Benjamin Wegesa from East Africa Yearly Meeting, who is traveling among American Friends under the sponsorship of the Young Friends of the Five Years Meeting, was warmly welcomed.

A devotional period was held each morning, opening with hymns played on the organ by Mildred Dreyer of First Friends, Richmond. Stimulating spiritual messages based on incidents in the life of Jesus were brought by A. Ward Applegate.

On the final day of the Board sessions, the Secretary presented to A. Ward Applegate a certificate containing the minute of appreciation for his long service on the Mission Board taken from the minutes of 1960 when Ward Applegate was abroad on a tour of Quaker visitation.

The Secretary also read a certificate prepared to be sent to Elizabeth Hazard of New York Yearly Meeting, containing a minute of appreciation for her long period of service on the Mission Board.

In appreciation for their service on our mission fields, the following missionaries who are already on furlough or whose reappointment will need to be considered before the next meeting of the Board, were approved for reappointment: Charles and Ruth Alber, John and Mary Caughey, Helen Fletcher, Mildred Henry, Edwin and Dorothy Hinshaw, Bruce and Gladys Kimball, Louis and Shirley Lock, Edith Ratcliff, Harold and Evelyn Smuck, Lois Snyder, William and Joyce Wagoner.

Africa

The Board approved allowing $100 per month for travel of Edwin Hinshaw as youth adviser in East Africa Yearly Meeting, for the remainder of 1961. It is hoped that in 1962 half of his travel expenses will be assumed by East Africa Yearly Meeting.

Bruce Kimball brought a concern regarding the need for equipment for the agricultural project at Kaimosi. Oscar Marshburn, one of the vice-presidents of Quaker Men, reported that Quaker Men now have an item in their budget toward equipment for the agricultural program.

A used telephone switchboard, two telephones and 12 meters have been shipped to our field in Kenya.

The Board approved the restoration of the Malava House in Kenya, originally built by Arthur Chilson, to be used as the residence center for the Malava School. To accomplish this, the Board allocated $3552.95.

As requested in Minute 69 of the Five Years Meeting sessions of 1960, the Board appointed the following persons to plan for the possible establishment of a Christian college in Kenya: Landrum Bolling, Arnold Vaught, Dorothy Thorne, Arthur Watson, Warren Griffiths. Ex-officio members are Norman E. Young and Sumner A. Mills. Consultants named were George Loft, Clifford Hardin, Douglas Steere, Emory Ross and Hugh Borton.

Wilbur Beeson told the Board of a large shipment of drugs from Squibb and Company, including among other things, 100,000 doses of penicillin-streptomycin, to Friends Hospital in Kenya. The Board expressed gratitude for the large gift.

The resignation of Logan and Opal Smith, terminating their service in Kenya as of August 1, 1961, for personal reasons, was regretfully accepted.

The personnel committee reported that Wilbur and Miriam Beeson are willing to return to Kenya for an emergency two-year period at the hospital. The Board approved this appointment with great appreciation. (Since Board meeting, the information has come that, owing to the inability of Wilbur Beeson to secure the necessary medical clearance, the Beesons will be unable to go to Kenya, at least in the near future. This announcement is made with deep regret.)

Cuba

The Secretary reported that Juan Sierra has been appointed by the Cuban Council of Protestant Churches as a delegate to the Second Conference of Protestant Churches in Latin America, to be held in Lima, Peru in July, 1961. The office was asked to inquire further regarding the total cost and then offer assistance up to $500.

Jamaica

In view of the many needs of our Jamaica field and the increasing desire for self-determination on the part of Jamaica Yearly Meeting in planning the work of Friends in the island, the Secretary suggested that a small group of members from the Board meet with a similar group from Jamaica Yearly Meeting to work out a future program jointly. The Board approved this plan. Roy Williams, Arnold Latham and Ruth Replogle were asked to work with the Secretary in examining further our program in Jamaica and finding ways to be more effective.

1962 Askings Budget

(To be considered by individual Yearly Meetings in session)

Missions	$194,830.00
Christian Education	32,080.00
Peace & Social Concerns	11,720.00
Evangelism & Church Extension	14,750.00
Christian Vocations	14,800.00
Stewardship & Finance	14,500.00
General Services & Field Work	36,649.50
Central Office Building	15,437.50
Quaker Life	14,300.00
Sessions of Five Years Meeting (1963)	3,000.00
National Council of Churches & World Council of Churches	1,150.00
Reserve	1,000.00
TOTAL ASKINGS	**$354,217.00**

THE FIVE YEARS MEETING OF FRIENDS

Ramallah

The Secretary read Minute 15 of the minutes of Friends Ramallah Mission, in which Anna O. Langston suggests that the Friends Girls School in Ramallah celebrate its Diamond Jubilee in 1964. She proposes that in connection with this observance, a building fund be raised to include the following construction:

Third floor, Whittier Hall	$ 1,500.00
Four additional rooms	12,000.00
Second floor, cottage	3,000.00
Indoor toilets	3,000.00
Total	$19,500.00

Anna Langston has indicated her willingness to allocate to this building fund $2500 which her father bequeathed to the Mission Board for work in Ramallah. The Board approved suggesting to Anna Langston that the alumnae of the school try next year to raise a fund to match her father's bequest and then refer the matter to the Executive Council in 1962 requesting permission to include this needed building fund as a special project.

The Board approved the appointment of Robert and Irene Basset for a four-year term at Friends Boys School in Ramallah, Jordan. The Bassets served acceptably in the principalship of the school in the school year 1951-52 during the principal's furlough, prior to their serving in the principalship of the American Community School in Beirut, Lebanon.

Tennessee

Homer Biddlecum reported that the water at Rafter Chapel in Monroe County, Tennessee has an exexcessive amount of iron in it. He is investigating the possibility of installing a filter which will remove the iron. The United Society of Friends Women has allocated up to $700 to defray the expense.

Homer and Florence Biddlecum, who are on a yearly basis of appointment, were reappointed for another year of service in Monroe County.

Western Indians

Brief presentations of concerns for Friends' work in Oklahoma were given by Dora Hollingsworth, Circulation Manager of **Indian Progress,** and Lela Mills, Educational Secretary of the Associated Executive Committee of Friends on Indian Affairs. Though the Mission Board is now able to allocate only $1500 a year toward the support of the work of the Associated Executive Committee, it is estimated that two-thirds of the support is actually coming from Friends of the Five Years Meeting. Levinus Painter, chairman of the Associated Executive Committee, spoke of the efforts of the Committee to keep in touch with government officials in charge of Indian affairs. He told that at Kickapoo Center the Friends have deeded to the Indians fifteen acres of land for a recreation and community center and a cemetery.

Africa Is Seminar Theme For Young Friends At Capital

Twenty young Friends from four states participated in the April Seminar in Washington, D.C. on the theme, "Can Change in Africa Be Non-Violent?" The presence of Benjamin Wegesa in the Seminar gave it specific meaning in relation to Kenya, and his perceptive and pointed questions helped the guest leaders focus clearly on the real questions.

Joseph Satterthwaite, Ambassador to the Union of South Africa and former Under-Secretary of State for African Affairs, spoke to the group of the complex problems faced as new nations are brought to independence. His background as a Friend from Michigan helped the group to appreciate his insights.

At times Benjamin Wegesa preferred to be unidentified in the background so that speakers might feel more free to express their points of view. At other times he pointedly questioned the speaker. Ben's insight as an African from Kenya, which is one country on the road to independence, was highly respected by the guest leaders. At one time

Left, Benjamin Wegesa; right, Rep. Barrett O'Hara of the House Foreign Affairs Subcommittee on Africa.

Young Friends, left, stand with Benjamin Wegesa, center; Ambassador Joseph Satterthwaite; and Edward Snyder of the Friends Committee on National Legislation, at right.

Ben spoke with Congressman Barrett O'Hara, chairman of the Sub-Committee on Africa of the House Foreign Affairs Committee. They discussed U.S. aid through the International Cooperation Administration in providing Secondary School teachers to new nations in Africa who feel the desperate need for building a strong educational system.

Young Friends attending came home filled with new hope in the future of Africa and thrilled at the privilege of being with Benjamin Wegesa for three days in the nation's capitol.

Deepened Spiritual Life At West Milton, Ohio

Communion after the manner of Friends was held on a night during Holy Week by West Milton Friends, when unprogrammed worship brought them close to the leadings of the Spirit.

On the evening of March 26 both the Children's and Adult Choirs sang. By means of filmstrips the story was told of the last journey to Jerusalem, the Lord's supper, crucifixion and the resurrection.

On the committee planning this were Maxine Wagner, Barbara Jay, Pat Iddings and Peggy Minnich.

New England Marks Tercentenary

By George A. Selleck

When New England Friends gather on the campus of Bowdoin College in Brunswick, Maine at the end of June (June 20-25) they will be celebrating the three hundredth anniversary of the founding of their Yearly Meeting in 1661. Two outstanding events will mark the occasion.

One of these will be the production on Saturday evening of the "Quakerama" written by Daisy Newman entitled "The Business of Our Lives." About a hundred Friends will take part in these historical scenes, set in a mood of worship yet portraying outstanding events and personalities in the three hundred years of our history. Ruth F. Osborne and Henry B. Williams will be in charge of the production, which is a revised form of that produced at the Yearly Meeting five years ago.

The second event will be the publication at Yearly Meeting time of a volume, written by Mary Hoxie Jones, on the history of the first fifty years of Friends in New England, from 1656 to 1700. Entitled **"The Standard of the Lord—Lifted Up,"** the book gives a picture, not well known, of the Puritan world into which the first Quakers came in 1656, their reception at the hands of the colonists, their settlement in friendly Rhode Island, and the holding of their first Yearly Meeting there in 1661. The remainder of the story tells of the movement of Friends into other parts of New England, and some of the problems they encountered.

Henry J. Cadbury writes of this book, "The story may profitably be retold in each successive generation. This is literally what Mary Hoxie Jones is here doing in succession to her father's **Quakers in the American Colonies** of just fifty years ago. By her personal background and her literary experience she was a most appropriate selection for the task. The book's value is not limited in any local or sectarian way to the heirs of the early Quaker New England tradition for whom it is primarily written."

Determination Told

Most Americans today do not realize the great determination of the Massachusetts Puritans to set up a commonwealth in the New World where their faith, and only their faith, could be practiced. No variations were to be tolerated, and the Puritan clergy were the self-appointed judges of the religious and political orthodoxy of every citizen.

Nor do most Quakers of today realize the equal determination of the early Friends to "invade" this Puritan stronghold. They had a message to proclaim and felt called by the Lord to carry it at all costs wherever He should lead them. Any attempts to curb these activities only attracted a larger number of Quaker messengers, which in turn added to the Puritan frenzy. Because of their continued insistence upon returning after being banished, four of these Quakers met their death by hanging on Boston Common.

In great contrast to their reception in Boston was the way Friends were welcomed in Rhode Island, where former refugees from Boston had found a haven. A chief principle of this Rhode Island colony was freedom of practice in religion.

The persecutions in Boston reached their height during the hangings that took place between October 1659 and March 1661. One can easily imagine the Puritan fears when it was rumored that all the Quakers were massing in Rhode Island in June 1661 for a reprisal attack on Boston. The Quakers were assembling, it was true, from all over the surrounding regions, from Cape Cod, from Long Island, from Connecticut as well as Rhode Island. There were hundreds of them, but they were assembling for what proved to be the first of their General or early Meetings, and not to make a mass assault upon Boston!

What Brought Them?

But what was bringing these Friends together at this time? In the nine years since George Fox discovered the Seekers in Lancashire and Yorkshire, and Quakerism had sprung into a movement, there had been held several "general" meetings in England, such as the one at Balby in 1656 and that at Skipton in 1660, where Friends met to decide upon matters of common interest.

Among English Friends traveling in America in 1661 was one George Rofe, who made the suggestion that all Quakers in the New World should gather together for such a "general" meeting. The suggestion met with approval. The invitation was sent around, and Friends came from far and near to Newport on Rhode Island, spending about a week together in worship

Swansea Friends Meetinghouse on Prospect Street, Somerset, Mass. This is New England's oldest meetinghouse in which Friends still gather. The present building is the result of several additions and alterations to the little Meetinghouse first built in 1701.

and encouragement of one another.

The next year they gathered again at the same place during a week in June, and such a gathering has continued each year since, although from time to time the place has been changed. The earliest extant minutes date from 1683.

The remarkable thing about this first "general" or Yearly Meeting was not that it was held, but that it has been continued without interruption. Other general meetings were held in England and elsewhere, but apparently New England was the first to meet regularly, thus making it the oldest Yearly Meeting. Because of persecutions, even the Friends in England could not meet regularly until 1668. Other Yearly Meetings were soon established: Baltimore in 1672; Philadelphia in 1681; New York, set off by New England in 1695; and North Carolina in 1698.

The early establishment of the New England Yearly Meeting is in a sense therefore an accident of history, but because it represents the beginnings of an organized Society of Friends in the New World it is worth commemorating.

Immigration Quota System 'Inadequate'

"We are critical and ashamed of the present basis of our quota system" based on the white population of the United States in 1920, said the statement recently adopted by the National Consultation on Immigration Policy in the United States, referring to the quota system of entry for refugees and displaced persons to this country.

The group urged drastic steps to eliminate all racial or regional discrimination in the application of quotas, believing that "the same standard of justice which is applied to native-born Americans should also be applied to naturalized Americans."

The two-day Consultation was sponsored by Church World Service and the Department of International Affairs of the National Council of Churches in mid-April. National Council President J. Irwin Miller noted "the desperate urgency in making resettlement possible for suffering and homeless people who look to the United States for haven," emphasizing the spiritual obligation of Christians.

INTERNATIONAL LESSON BACKGROUND

We Are Our Neighbors' Bible

(To accompany Penn Adult lessons for July, August, September, 1961)

The lessons for the third quarter strike to the very heart of the Christian religion and our Quaker interpretation of it. The theme deals with persons, and the examples studied are selected from among the lesser-known but no less notable founders of the church.

Important as were the verbal pronouncements of the early missionaries as they preached, and of the ever-recurring statements and restatements of principles preserved for us in the early writings and the many creeds of the church, it was the contagion of the warm person-to-person contact and influence that won men to the new way of life and to faith in Christ himself. Daniel Webster said that one of the best arguments for God he knew was an aunt who lived in the hills of Vermont.

In the introduction to our **Faith and Practice** it is stated that "God still speaks through men and women who have become new creatures in Christ," and in the Basic Principles our belief in God is witnessed to as "supremely manifest in the **person** of His son, Jesus Christ." The first scriptural citation is the statement of Paul which Dr. Gillett of Hartford Seminary used to quote continually as the heart and foundation of the Christian faith and experience—that "God was in Christ reconciling the world unto himself." (2nd Corinthians 5:19)

We have tended to treat the incarnation as just another long theological word—sacred, respected, even awe-inspiring—and then have put it on the shelf with the rest of such words for reference, but with no feeling for its relevance to our daily lives. Christianity is not primarily a system of philosophy, or even theology. It is a living organism of which we are the cells, and it thrives and grows by transference of life from one cell to another.

Someone has said that the only Bible many of our associates will ever read is **you** and **me.** We must —and we use the word reverently— ourselves be the incarnation of our faith if we would be channels of God's love to our fellow-men.

Dr. James W. Clarke says, "We can state the arguments for Christianity, and all of them can be argued against or scoffed at, excepting one—the life it can and does produce . . . .Few are preached into the faith; they are won when they see it in an incarnation." Read 1st Thessalonians 1:5-7 and Dr. Clarke's exposition of it in the Interpreters' Bible, Vol. 11, pp. 264-265.

—Douglas L. Parker

Coming Events

June 14-18 — Nebraska Yearly Meeting, Deer Trail, Colo.

June 19-24 — Third National Conference of Friends on Race Relations, Earlham College, Richmond, Ind.

June 19-25 — California Yearly Meeting, Whittier, Calif.

June 19-30 — Joint School of the Ministry, Quaker Hill, Richmond, Ind.

June 19-30—Seminar on "The Church in the World," Earlham College, Richmond, Ind.

June 20-25 — New England Yearly Meeting and Tercentenary, Brunswick, Maine.

June 23-27 — Canadian Yearly Meeting, Newmarket, Ontario, Canada.

July 9-14 — Joint Laboratory School, at Guilford, N. C.

July 28-Aug. 4 — New York Yearly Meeting, Silver Bay, New York.

September 2-9—Young Friends Conference, Lake Koronis, Paynesville, Minn.

Plainfield, Ind., Friends Join in Effort

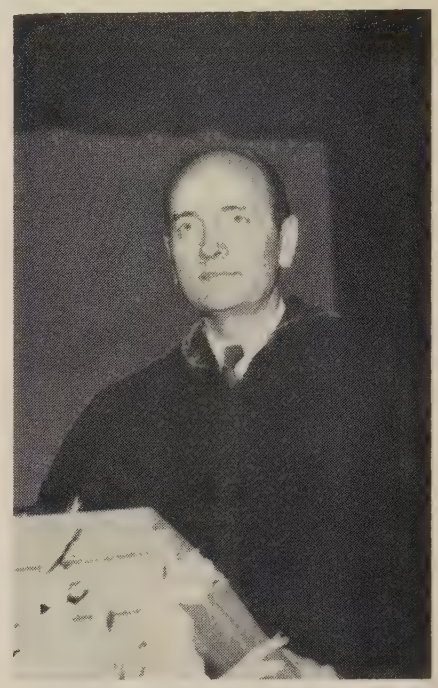
"Meditations for Christian Family Week," were earlier gathered and compiled by families of the Plainfield, Ind., Friends Meeting. With devotion and deep concern for strengthening the spiritual life of the meeting's families, the Committees on Ministry & Counsel, on Christian Education, the pastor and church secretary all worked toward completion of these meditations.

Wilmington Inaugurates James Read

James Morgan Read, who was inaugurated as 13th president of Wilmington College on April 30, spoke on "A Small Quaker College of Liberal Arts," saying that the Quaker college should be conducive to an atmosphere of Quaker thinking. The drive should be for a strength combining competence and conscience and, as Barnabas Hobbs had said in his dedicatory speech at Wilmington College in 1879, the college should be grounded in "a sound liberal, earnest, evangelical, Christian motive, intelligence and faith," President Read said.

Andrew Cordier, executive assistant to the UN Secretary General, spoke of the importance of long-range rather than short-range interests, showing how Jesus acted in the light of long-range goals. He pointed up the "winds of change" which are sweeping heavily across the world, with the pressing demand for liquidation of colonial empires, coupled with inadequate preparation for independence and freedom.

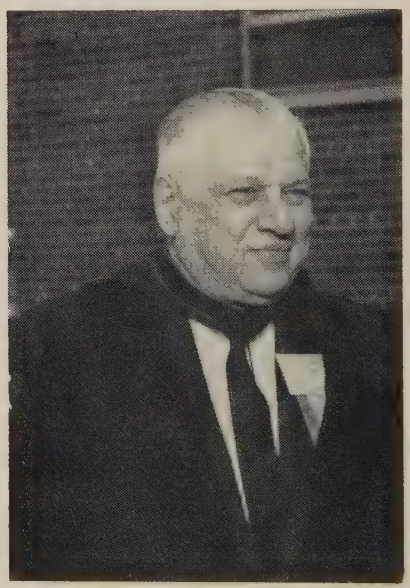
Our perspective, he said, must maintain a calm, even in the face of anger. With broadening of our concerns must come being more deeply-rooted.



James M. Read during his inaugural address.

In his first official act as Wilmington College president, James M. Read conferred honorary doctor of humane degrees on three former United Nations colleagues with whom he had served when he was United Nations Deputy High Commissioner of Refugees, 1951 to 1960. Recipients were August R. Lindt, Swiss ambassador to the U.S.; Yul Brynner, for his efforts in behalf of refugees, including his recently televised program "Rescue, with Yul Brynner"; and Mrs. Mary Pillsbury Lord of New York who served as U.S. Representative on the UN Commission on Human Rights.

Pictured l. to r.: Yul Brynner; Mary Lord; James M. Read; August Lindt; Andrew Cordier; Mason Roberts, Wilmington College board chairman; Harold Evans of Philadelphia; and Thomas Timmons, Wilmington ministerial representative.



Addressing Friends at Wilmington's inaugural program on "Crisis in the World Community" was Dr. Andrew Cordier, executive assistant to the Secretary-General of the United Nations. He formerly taught at Manchester College in Indiana.

Sidwell Friends School Names New Headmaster

The Board of Trustees of the **Sidwell Friends School,** Washington, D.C. has named John H. Colbaugh as headmaster, effective July 1. Mr. Colbaugh is currently headmaster of Menlo School, at Menlo Park, Calif. A native of Pennsylvania, he studied at Lehigh University and the University of Pittsburgh.

He attended the University of Pittsburgh Law School and Graduate School, earning a Master of Letters in history and education. Further graduate study in diplomatic history took him to Harvard and Oxford universities.

Sidwell Friends School has a faculty of some 80 persons and a present enrollment of 750 students in kindergarten through twelfth grade.

Quaker Campus Life

News from Our Friends Schools and Colleges

Penn Adds New 2-Year Program

In addition to its four-year liberal arts program, **William Penn College,** Oskaloosa, Iowa, will next fall begin a two-year applied arts and science program, with specific vocational preparation in business and secretarial training.

General requirements will be similar to those of the four-year program, except when these requirements are plainly not applicable, such as in admissions, registration, classification, academic regulations and finances. A minimum of 46 semester hours will be required for completing any one course, with certificates to be awarded at the close.

A student may fulfill requirements for each approved institution, or may satisfy requirements by demonstration of ability and examination in a subject, upon approval of the department chairman and the academic dean.

Two Quaker Teachers On Russian Exchange

Two representatives of the American Friends Service Committee left on March 22 for Moscow to visit schools related to the AFSC's School Affiliation Service Program.

Richard H. McFeely, principal of **George School,** Bucks County, Pa., and Joel Hayden, teacher at **The Meeting School** in Rindge, N.H., have made this visit. According to arrangements, next autumn two Russian teachers will be the guests in American schools in this exchange. The two Quaker teachers expect to meet with teachers and students, hoping for opportunities to increase understanding of American life and our school systems, and to further exchanges of classroom materials and projects.

The School Affiliation Service offers American schools and their students a chance to participate in the life of students abroad, through exchange of letters, photographs, scrapbooks, records or handicrafts with students in a partner school of a foreign country. A total of 252 elementary and secondary schools in the U.S. have established partnerships under this program.

Richard Mc Feely has been principal of George School since 1948. Joel Hayden, who speaks Russian, formerly taught at Antioch College.

New Library For Whittier

Architects' drawing of the Bonnie Bell Wardman Library, to be constructed on the campus of Whittier College in Whittier, Calif. Donors of the library, which will cost about $700,000, are Mr. and Mrs. Aubrey Wardman of Whittier.

The building of the new **Whittier College** library will be simple and modern in design. Open piers will support the massive block, with north and south surfaces and glazed areas protected by decorative open-work concrete. Completion is expected by August, 1962.

This structure will have two floors above ground level, with a total floor space of 36,000 square feet. Reading rooms will provide for a student body of 1500. There will be three levels of book stacks, with shelf space for 200,000 volumes. The space will be open and flexible in the modern manner.

Aubrey Wardman is a pioneer industrialist, financier and philanthropist of Southern California.

New College Group Recently Formed

Twelve liberal arts colleges of Ohio, Indiana, and Michigan recently organized to promote extensive cooperation for strengthening their educational programs. Called the Great Lakes College Association, the group met recently at **Earlham College** in Richmond, Ind., at a conference financed by the Fund for the Advancement in Education of the Ford Foundation.

Colleges included are Antioch, Denison, Kenyon, Oberlin, Ohio Wesleyan and Wooster in Ohio; Earlham, Depauw, and Wabash in Indiana; Albion, Hope and Kalamazoo in Michigan. Student enrollment of these schools totals 16,300, with a teaching faculty of 1,223. Named as the Association's board chairman was President Landrum Bolling of Earlham.

Latin America Sessions Held By Oakwood

An outstanding spring event at **Oakwood School,** Poughkeepsie, N.Y. was the two-day conference on Latin America held April 21 and 22. Presented by the Outlook Committee, the conference explored the problems of the Latin American people and the current state of inter-American relations.

Recipient of a National Merit Scholarship award is Sarah Anne Lesher, a senior at Oakwood, whose home is in Cleveland, Ohio.

In addition three other Oakwood seniors reached the finals of the Merit Scholarship competition. Also, six seniors won scholarships in the New York State Regents College Scholarship competition.

MINNESOTA NEXT SEPTEMBER

Young Friends To Meet

By Jim Vaughan

Young Friends across North America are looking forward with worshipful expectancy to the biennial Young Friends Conference, when several hundred Quakers (aged 18 to 30) gather at Lake Koronis Assembly Grounds near Paynesville, Minn., September 2 to 9, 1961. With the theme **"THY WILL BE DONE: The Spiritual Basis of our Christian Service,"** young Friends will be challenged to examine and reaffirm the deeply religious nature of our service—to discover God's will for us, and to go forth in holy obedience."

Main speakers will be Elfrida Vipont Foulds from London Yearly Meeting; Arthur Roberts of Oregon Yearly Meeting; and Dorothy Hutchinson of Philadelphia Yearly Meeting. Resource leaders from some 18 different yearly meetings will deal with specific concerns, daily devotional Bible study, and panel discussions on Friends Volunteer Service and, "Returning Home—Then What?"

A great effort is being made for foreign young Friends to attend. The Young Friends Committee of North America is raising funds to help young people from England, Germany and Latin America, as well as several young Friends from other countries now studying in the United States.

Persons driving young Friends to the conference are invited to spend Saturday evening and to participate on All Friends Day, Sept. 3. Other adult Friends within driving distance are invited for Sunday, which will include the keynote address by Elfrida Foulds. For further information write: Young Friends Conference, Box 447, Earlham College, Richmond, Ind.

Quaker Men Conference Committees Are Named

Committee assignments to plan the National Quaker Men's Conference at Earlham College June 13-17, 1962, have been announced by Dr. Clark Ellis, national president.

John Newman and Robert White, Indiana Yearly Meeting; George Castle, Western Yearly Meeting; and Clifton Warren, Wilmington Yearly Meeting, are members of the program committee.

Serving on the committee for local arrangements are John Sweitzer, Robert Hinshaw, and Luther Koehring, Indiana Yearly Meeting. The finance committee will consist of Marcus Kendall, Western Yearly Meeting; Russell Lewis, Wilmington Yearly Meeting; and David Stanfield, newly appointed secretary of the Stewardship and Finance Board. In addition three Indiana Yearly Meeting members will be named later.

Kenneth Mitchell, Western Yearly Meeting; Edward Linton, Wilmington Yearly Meeting; and Earl Conn, Indiana Yearly Meeting, were named to the promotion and publicity committee.

Clark Ellis pointed out that committee assignments were centered in the three yearly meetings closest to Earlham College so that all members could function easily and without undue travel.

Additional committee members will be "co-opted" as needed, he said.

Friends Push Housing for African Delegates

Correspondence recently has gone from New York Monthly Meeting to the president of the Real Estate Board of New York, encouraging that board for its stand on continued cooperation in helping African delegates to the United Nations obtain proper housing.

Raymond Soares, chairman of the Social Order Committee of New York Meeting, wrote Mr. Gordon Kyle expressing Friends' concern and recognition that as individuals they can contact landlords expressing their willingness and inquiring whether vacancies may be made available to African delegates. They concluded that meeting the human needs of these visitors would not only be a friendly deed but would help strengthen the U.S. position "in its world leadership for freedom and individual dignity."

MUSIC FOR MEETING

By Ida Mae Miller

There Is a Season

The Preacher of Ecclesiastes reminds us, "For everything there is a season, and a time for every matter under heaven." (Eccl. 3:1, RSV) Surely one matter for this summer session is the choice of new music for our Meeting to use in the months ahead.

We may face the selection of a new hymnal for our worship hours or music for the adult or children's choir. Perhaps we need a new book of songs for some Church School department or a collection of suitable pieces for the Meeting pianist or organist. It may be a book for our Meeting library, one that our Quaker families may borrow to experience music within the family circle.

Whatever our immediate problem, this is the season to learn what is available and to decide intelligently on the music we shall use.

Certain basic criteria may guide our choice:

Are the words appropriate, well chosen? Do they express Christian thoughts and beliefs?

Is the music uplifting, challenging?

Is this choice a forward step musically?

Can the Meeting grow spiritually if this music is used?

Are both composer and publisher well recognized?

Other relevant questions could be:

Are the voice ranges reasonable?

Is the accompaniment suitable and playable?

Can our musicians perform it well after practice?

Is the print clear and the music accurate?

In all our selections of music let us remember the vital need for growth in our spiritual lives. Music in the Meeting for Worship can lift us quite as much as the scripture and the sermon. A sense of fellowship with the Divine Presence is more probably in Meeting when better music is presented. Let us never knowingly quench the urge to meet the Eternal by offering inferior music in our worship together. That of God within demands that we choose the best.

The season is at hand and the choice is ours. God grant us wisdom and understanding to choose aright.

Letters to the Quaker Life Editor

The following letter deals with the feature article, "The Beliefs of George Fox," which appeared in the February QUAKER LIFE.

I, for one, would like to see more articles like "The Beliefs of George Fox," by Arthur O. Roberts. It is obvious that this writer has a keen sense of spiritual discernment, as well as a thorough knowledge of the teachings and spirit of George Fox.

It is my fervent prayer that Friends, whose hearts are longing for a truly victorious Christian life, may be led to seek and receive Christ's baptism, the baptism with the Holy Spirit. George Fox was a conscious possessor of this spiritual experience, described in Dr. Roberts' article as "beyond forgiveness for sins."

—Charles M. Kelly
Long Beach, Calif.

* * *

The following letters are in response to the April Quaker Life which considered the role of the American Friends Service Committee. Major articles and Quaker Forum dealt with different aspects of the AFSC program.

To the Editor:

Even if Forum does not bring total unity in Friends thinking, it should help us appreciate those who honestly and sincerely differ.

Arthur Roberts spoke of "socialistic and anti-American propaganda" together in a disapproving way. Unfortunately the word "socialist" is being used as synonym for Communism (meaning the Russian type), and we know there are many fine Christian socialists. Some will class socialists and persons left of center as "dupes of Communists," and by some orthodox Christians they are classed as "Christ-denying" influences.

I feel we have more to fear from "rightists" and "fundamentalists" here in the U.S. than from socialists and liberals. Witness the John Birch Society. I'm reminded that Jesus never said, "Worship me," but repeatedly said, "Take up your cross and follow me."

Most of our AFSC projects are excellent means of awakening our youth to the need of applying our Quaker Christian faith. They usually consider many points of view in their search for solutions to problems and the understanding of truth.

—William E. Byerly
Oklahoma City, Okla.

* * *

To the Editor:

Matt Thomson's "A Candle Is Lighted" conveyed to me something of the beauty and depth of the spiritual work of the AFSC. I know by experience both how tremendous it is and how very hard to put into words.

I think of the faces I have seen light up, the people I have seen changed by "work that keeps faith sweet and strong." I think of the 250 churches of many faiths on the mailing list of the AFSC clothing room in New England. I think of the young Negro standing up in Meeting (not a member) and saying slowly and hesitantly after telling of contact with an AFSC peace project, "I think I begin to see some meaning in life."

I think of the face of a mother whose boy was in a day camp for emotionally disturbed children—an AFSC summer project for undergraduates under careful professional guidance—as she said to me, "The camp has made the world over for my boy."

To give love, to make love grow where it was not before—is there anything nobler, anything more creative, in life? This is the aim of the AFSC as I have seen it and lived it. Some feel we are too liberal, others that we are too conservative. Always we have need of more hands, more heads, more hearts. As Saint Theresa said long ago, "Through whose eyes is His compassion to look out if not through ours?"

—Louise Alger
Cambridge, Mass.

* * *

To the Editor:

The lifetime of the AFSC has been a revolutionary era when truth and perspective have been victims of rumor, falsehood, fear, hysteria and forgetfulness of how things came to be. Problems are so complex that it requires more than ordinary intelligence and efforts to grasp them. To find solutions is even more difficult.

Many Friends have been grossly misled as to the facts behind the criticism of the AFSC growing out of the Richmond youth camp last summer. Arthur Roberts' quotation (April "Forum") from the Central Office staff letter is quite out of focus when separated from the remainder of the letter. Taken as a whole the letter upheld the ideals of the AFSC and, by implication at least, disapproved both the treatment by the local newspaper and the hasty letter to the press by Arthur Roberts' "leading Quakers."

The critical newspaper stories clearly played up to the highly-emotional fears of communism and to the religion-of-nationalism complex which so strongly grip the public mind and destroy the power of reason.

The AFSC avoids references which represent a dogmatic, divisive terminology and lack universality in Christian experience. It stresses those things which all can understand — "goodwill, mediation and meditation" — a gospel relevant to contemporary life.

If critics of the AFSC could spend a year or two hard at work in the Philadelphia office, with an attitude of honest search for truth equal to that with which early Friends sought truth, it would be most revealing.

If they could follow workers to the UN, to the White House, to government officials, to the ends of the earth, it would open up broadened horizons. They would become acquainted with the serious, varied, intricate, vast and world-wide problems which have been faced every day since 1917. They would see how inefficient, how circumscribed by limited personnel and funds, would be the efforts of some fifteen or more independent yearly meeting committees.

They would look with humiliation and shame upon the times when they may have held the cloak and thrown the stones labeled "Christ-denying," "communist dupes," and "subversive." They would be challenged to join the small but sincere, devoted group which is doing what it can to build bridges of love across the widening chasms of hatred.

(Continued on next page)

They would realize that the greatest need for bridges is in the most difficult, unpopular places (such as race conflict and communism) where chasms are deepest and potential destruction greatest.

—A Friend of the Friends
Richmond, Ind.

* * *

Posed in the February Quaker Forum was the question, "Is the Friends Peace Testimony Valid Today?" William Dennis and Samuel Levering discussed this topic.

To the Editor:

William C. Dennis says both "yes" and "no" to the Friends peace testimony. But about all that comes through at the end is "no."

Lincoln's trenchant statement of the Quaker dilemma in Civil War days was quoted. But Quakers like Whittier and Levi Coffin did not agree that they were shut up to one or the other horn of this dilemma. Friends have and do oppose oppression by other means than war.

At any rate, another, even tougher dilemma confronts everybody today. As expressed by John Bennett: "On the one hand, our thermo-nuclear weapons and threat of massive retaliation offer us our only protection against war and oppression, while on the other hand, because of the deadly power of these weapons, we cannot under any provocation sanction the use of nuclear bombs." (Christian Century, 12-23-59). Their use would be a crime against humanity. Stated in another way: either disarm or face an unthinkable nuclear war.

If Lincoln were here today, is it unreasonable to believe that he would be among the first to see that nuclear war is no way to oppose oppression?

—L. Willard Reynolds
Earlham, Iowa

* * *

To the Editor:

I plan to attend the meeting of the Friends World Committee in Kenya and, after that, to visit in Egypt, Lebanon, Syria (Damascus), Jordan (including Ramallah) and Israel before returning to the U.S. For the sake of companionship as well as economy, I would like to learn if there are other delegates with similar desires. The round trip fair to Nairobi, by air, is not increased by this detour.

—Eva L. Stanley
Cedar Rapids, Iowa

NEWS

Ministry School Set at Quaker Hill

The School of the Ministry will be held again this year at Quaker Hill, June 19 to 30. Sponsored by the committees on Ministerial Training of Western and Indiana Yearly Meetings, it is planned for those in the process of being recorded as ministers.

"The Preaching Ministry" and "Pastoral Responsibilities" courses will be offered the participants. T. Canby Jones' courses will deal with history and faith of the Society of Friends, and Bible study.

"The Church in the World" is the subject of the evening Seminar Lecture series being given for pastors and Christian education workers during the same two weeks and which students of the School of the Ministry will attend. Dean of the School will be R. Furnas Trueblood.

Friends Laboratory School in July

Final plans are made for the Laboratory School being sponsored by the Christian Education Committees of New England, New York, Baltimore (Stony Run and Homewood) and North Carolina Yearly Meetings on July 9 to 14 at Guilford College, N. C.

Leadership classes include: **Teaching Kindergarten Children,** taught by Mrs. John C. Thompson of Greensboro, N. C.; **Teaching Primary,** by Mrs. Eugene Few, public school teacher of Gastonia, N.C.; **Teaching Juniors,** by Mary Esther McWhirter of the AFSC; **Teaching Junior Highs,** by Mrs. Harry Williams of Memphis, Tennessee; and **Administration,** taught by Russell E. Rees, of the Board on Christian Education of the Five Years Meeting. Registration, $10; total cost, $20. Write Buford Frye, registrar, Yearly Meeting Office, Guilford College, N. C.

Peace Board Chairman Speaks in Philadelphia

"Practicing the Love of God" was the theme of Samuel Levering's testimony at Philadelphia Yearly Meeting when he gave that Yearly Meeting's William Penn Lecture on March 26.

Saying that when the love of God is put into practice it transforms all personal and social relationships, he added, "Friends have always believed that what is right is possible, and that what is God's will should be done now, not next year, or 1,000 years from now, but now. If individual Friends and others are faithful and really practice the love of God, and quickly, war can be done away with, race prejudice can disappear, and there can be new frontiers and a glorious future for all of mankind."

Notable Children's TV Program Being Aired

The children's TV program "Davey and Goliath" has become so popular in less than two months, that more than 80 key TV stations in major cities have now scheduled it. Made for the United Lutheran Church, the 26 programs are being distributed by the Broadcasting and Film Commission of the National Council of Churches. It is reported that some stations are not only repeating the program several times within one week, but are incorporating it in highly-rated commercial children's programs.

"Messages" deal with the basic meanings of brotherhood, tolerance, fair play and freedom in a Christian context. Typical of the series is an episode, "Lost in the Cave," which leads young viewers to find the answer to "what is meant when we say 'God cares'."

Did You Give to Algerian Relief?

The May 9 issue of LOOK carried an excellent and moving article on the Algerian refugees, entitled "Algeria: The Innocent Victims." An American Embassy official in Tunis said . . . "If American wheat stopped, the Red Cross stopped and the Quakers stopped, these people would be dead."

Friends who have given time, money and material aids will be interested in this description of how the help was, and is still, needed.

Allan Hunter Speaks At Whittier Meeting

Sunday evening, April 30, was spent by First Friends of Whittier,

Calif., with Allan Hunter. Speaking on "Toward First Hand Experience" this widely-known pastor of the Mount Hollywood Congregational Church led Friends in a discussion and worship period, also. The whole evening was given to "working out skills to remind us who we are and how near God is . . . an excellent opportunity for growth in our Christian experience."

BIRTHS

Dentiste — To William T. and Martha Dentiste of Wilson, N. C., on April 21, twin daughters, Esther Rene and Angela Lei.

* * *

Carter — To Roy and Karlene Holrine Carter of Russiaville, Ind., on May 2, a son, Kent Allen.

* * *

Pitzer — To Ronald and Nancy Pitzer of the Minneapolis, Minn., Meeting, on March 8, a son, Randall Lee.

* * *

Stratton — To Lewis and Wanda Stratton of Flushing, Ohio, on April 10 at Cambridge, Ohio, a son, Steven Lewis.

MARRIAGES

Cook - Treadway — Ann Carol Treadway, daughter of Clay and Dorothea Treadway of Des Moines, Iowa, to David R. Cook, son of Paul and Nelle Cook of Glenside, Pa., on April 2 at Friends House under the care of the Des Moines Valley Friends Meeting.

* * *

Gilbert-Knight — John Gurney Gilbert and Louetta Knight, in the manner of Friends, on February 26 at New Garden Meeting House, Guilford, North Carolina.

* * *

Koger-Hagerman — Sharon Kay Hagerman, daughter of Don and Ruth Hagerman of the New Castle Meeting, and Lloyd Orr Koger, son of Walter and Cara Koger, on March 16 in the Friends Meetinghouse, New Castle, Ind., Thomas Mullen, minister.

DEATHS

Cawl — Dr. Franklin Robert Cawl, Friend of Mamaroneck, N. Y., on March 12 in New York City, age 70. A graduate of Westtown School in 1910, he held a doctorate from the University of Pennsylvania, and had taught at the Wharton School from 1920 to 1929.

A nationally-known marketing expert, he had directed research for the old Public Ledger, the Philadelphia Inquirer, the Farm Journal and Farmer's Wife. He was president of the Market Research Council of New York, was board chairman of the Charles Morris Price School of Advertising and Journalism, and served as consultant to many organizations, among them the Japan External Trade Recovery Organization.

Surviving are his wife, the former Abigail Pretlow, and two sons, Franklin R., Jr., and Allen P.

* * *

Harshbarger — Mary Elleman Harshbarger, member of West Milton Friends Meeting, on April 6 in West Milton, Ohio, age 85. Daughter of Joshua and Susan Kessler Pearson, she was first married to Melvin Elleman, who died in 1935. She later married William Harshbarger, who preceded her in death in 1952.

Surviving are six daughters: Martha Crew, Juanita Klepinger, Glenna Kingrey, Margaret Harshbarger, Elizabeth Walker, all of West Milton, and Eunice Godown of Troy, Ohio; seven grandchildren and six great-grandchildren.

Services were held at the Miller funeral home with burial in Riverside Cemetery, Lawrence Barker, minister.

McKinney — Kirk E. McKinney, on March 1 at Indianapolis, Ind. He had been a member of the Indianapolis Meeting of Friends for over forty years. Most generously he contributed of his time and talents to many business, civic and charitable organizations. Surviving are his wife and two sons.

* * *

Moorman — Geraldine Moorman, on March 8, at Indianapolis, Ind., age 78. Born August 14, 1882 in Hendricks Co., Indiana, she was the daughter of David and Sarah Morris Hadley. Her father was a minister and later superintendent of Western Yearly Meeting. Geraldine Moorman attended Earlham College, Bradley Institute and Columbia University.

For twenty years she headed the Home Economics Department of Arsenal Technical High School in Indianapolis. During this time she was married to Joel H. Moorman of Richmond, Ind. She served as associate pastor at First Friends of Indianapolis from 1949 to 1957. Her dedication will long be remembered. Surviving are one sister, Ella Gambold, and two nephews, Willard Gambold and David Hadley, all of Indianapolis.

* * *

Tyler—Alice Brown Tyler, former resident of Minneapolis, Minn., on April 6 at Watseka, Ill., where she had lived recently. Born in Minneapolis, she had lived there for 68 years, being throughout her life a member of the Minneapolis Friends Meeting. She had attended William Penn College.

Surviving are her husband, C. Shirley Tyler; one son, Lloyd of Raleigh, N. C.; two daughters, Janet Canady, Watseka, and Barbara Parott, Minneapolis; seven grandchildren and one great-grandchild. Burial was in Watseka.

A memorial service was held in Minneapolis on April 16.

LOCAL MEETING DIRECTORY

Local meeting directory now figured at 20 cents per line.

ARIZONA

Phoenix, Arizona—17th Street and Glendale Avenue: Meeting for Worship, 10:00 a.m. James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona — Friends Meeting, 129 No. Warren Ave., Bible School Classes for adults and children, First Days at 10:00 a.m.; Worship 11:00 a.m.; Mid-week Meeting, Wed. 7:30 p.m. Robert Pfeil, Pastor; Julia Jenks, Clerk, 2146 East 4th St., Tucson. Phone MA 3-5305.

Tucson — Pima Friends Meeting, 1201 East Speedway. 10:00 a.m. Elisha T. Kirk, Clerk, Route 2, Box 274.

CALIFORNIA

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Berkeley, California — Berkeley Friends Church, Fulton St. at Channing Way: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Prayer and Youth Groups, 7:15 p.m. Wednesday. Allen Bowman, Pastor, Phone TH 3-7531.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Keith H. Kirk, Pastor. Phone PArkview 5-2634.

Holtville, California — No. Holtville Friends Community Church, 5 miles north and one mile west of Holtville on Pomelo Canal. 127 miles southeast of San Diego (The Carrot Capital of the World) Sunday School 9:45 a.m.; Worship 10:45 a.m.; C.E. 7:00 p.m.; Evening 7:45. Cottage Prayer Meeting, Wed. 7:30. David L. Wing, Pastor. Phone Fleetwood 6-2682. Mailing address: Rt. 2, Box 379.

Lindsay, Calif. — Lindsay Friends Meeting, 266 East Hermosa. Sunday School, 9:45; Worship at 11 a.m. and 8 p.m.; C.E. at 7 p.m.; Prayer Meeting—Wednesday 8 p.m. Dwight Moss, Pastor. Phone Lindsay 24-826.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:00 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer L. Vail, 2910 Chestnut Ave., Pastor. Phone IIEmlock 7-1566 or GArfield 7-5636.

Pasadena, California — First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Delbert Vaughn, minister. Phone Sy-63372.

Spring Valley, California—Friends Community, Bancroft at Kenwood (11 miles east of San Diego): Sunday School, 9:45; Worship, 11:00; C.E., 6:00; Evening, 7:00; Mid-week Wednesday, 7:00. Loren D. Mills, Pastor. Phone HOpkins 6-3339.

Ventura, California — Friends Church, 414 Valmore: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Inspirational Hour, 7:30 p.m. Lowell L. Kester, Minister, Miller 2-3774 or 2-6095.

Whittier, California — First Friends Church. Philadelphia St. and Washington Ave.: Unprogrammed Meeting, 9:00 a.m.; Morning Worship, 9:45 during July and Aug.; Young People's groups, 7:00 p.m. Office Address, 310 E. Philadelphia Street, Jack Gauldin, Clerk; R. Ernest Lamb, interim minister. Phone OX 3-4248.

Beginning in September 1961

WESTTOWN SCHOOL

needs a

HOSTESS

to direct the social, dining and recreational activities of the School. An active woman 40-55 years of age, alert to the social and day-to-day needs of faculty and students as well as guests and visitors.

An absorbing post, requiring administrative skill, imagination and resourcefulness. Experience in recreation and work with, and love for, young people needed.

Resident position. Living quarters provided for single person or for married couple. Member of the Society of Friends desired. Salary commensurate with experience.

Apply: Daniel D. Test, Jr.,
Headmaster
Westtown School
Westtown, Pa.

CANADA

Montreal, Quebec — Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorcester Blvd. West.

Toronto, Ontario — 60 Lowther Ave. (North from cor., Bloor and Bedford): Meeting for Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver, Colorado — First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting), West 39th Ave. and Shoshone St.: Sunday Study Groups, 9:45 a.m.; Worship Service, 10:45 a.m. Philip Mesner, Minister. Katherine Honold, Clerk, Phone GL 5-7179. Ava C. Maris, Correspondent, 4128 Grove St., Denver 11.

Ordway, Colorado—Ordway Friends Church, Arkansas and Ind. St., Sunday School 10 a.m.; Worship service, 11 a.m.; Evening service, 7:30 p.m. Raymond Platt, pastor, Phone 6619. Alice Kidd, Clerk, Box 91, Ordway, Colorado.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach, Florida—Meeting 11:00 a.m., Firstdays at 300 North Halifax Avenue.

Gainesville, Florida — 116 Florida Union. Meeting for Worship (unprogrammed), First-day, 11 a.m.

Jacksonville, Florida — Meeting for Worship at 11:00 a.m. in Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Miami, Florida—Tenth Avenue Friends Meeting. Sunday School, 10:00 a.m.; Meeting for Worship in English, 11:00 a.m.; Meeting for Worship in Spanish, 7:30 p.m. Earl W. Redding, Pastor. Phone NEwton 4-6740.

Palm Beach, Florida—Meeting for Worship. 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park, Florida—Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First Day School at 11 a.m.

GEORGIA

Atlanta, Georgia — Meeting for Worship and First-day School at 10:00 a.m. 1384 Fairview Road, N.E., Atlanta 6, Phone DR 3-7986. Phern Stanley, Clerk, Phone DR 3-5357.

ILLINOIS

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block East of Ridge Blvd.; Meeting for Worship, 10:00; Sunday School, 11:00; Fellowship Dinner Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday.

Chicago, Illinois — 57th Street Meeting of Friends. Sunday Worship hour 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting, 7:30 p.m. every first Friday. Telephone BUtterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. WOodlawn 8-2040.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 642-8763.

Bloomington, Indiana — Meeting for Worship, 10:00 a.m., Indiana School of Religion Building, Union and Seventh Streets. W. Norris Wentworth, Clerk, Edison 6-3003.

Carthage, Indiana — Friends Meeting, South Main St. Bible School 9:30 a.m. Morning Worship 10:30. Herman A. Parker, Minister.

Carmel, Indiana—Friends Church, Corner of Third St. and Rangeline Road: Meeting for Worship, 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 6:30 p.m. Murray C. Johnson, Minister. Phone VIctor 6-2066.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N.W. 5th. Call Rebecca Ratcliffe, HA-3-6649. All Friends welcome.

Hagerstown, Indiana — Nettle Creek Friends Meeting (west of Dalton): Sunday School, 9:30; Morning Worship, 10:30; Evening Service every other Sunday at 7:00 p.m.; Midweek Cottage Prayer Service, 7:00 p.m. Horace Smith, Ministry and Counsel.

Hortonville, Ind. — Friends Meeting, R. 3, Sheridan. 3 miles north of Westfield on U.S. 31 and 1 mile west. Worship, 9:30 & 7:30; S.S., 10:30. Robert E. Beck, Pastor, Pleasant 8-5698.

Indianapolis, Indiana — Irvington Friends Meeting, 23 S. Ritter Ave. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. J. Mervin Poole, Minister. For information call FL 7-3850.

Indianapolis, Ind.—Lanthorn Friends Meeting, 1040 W. 42nd St. Unprogrammed Meeting and First-day School 10:00 a.m. Tel. AX 1-8677.

Indianapolis, Indiana—First Friends Meeting, 3030 E. Kessler Boulevard: Sunday School, 9:30 a.m.; Meeting for Worship, 10:45 a.m. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Carol Anderson, Administrative Assistant. Phone CLifford 5-2485.

Indianapolis, Indiana — Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45 a.m. Allen Reynolds, Minister.

Knightstown, Indiana—Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. James Ellis, minister.

Lafayette, Indiana—Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, West Lafayette. Phone RI 3-3310.

Marion, Indiana — First Friends Meeting, South Adams at 15th: Bible School, 9:30 a.m.; Worship begins at 10:45 a.m., Broadcast

A group of students plan to visit Europe this summer, from Friends University in Wichita. Anyone interested in joining the group should contact:

Peter Hofer
Friends University
Wichita, Kansas

A FRIENDS COEDUCATIONAL BOARDING SCHOOL

Grades 9 - 12

GEORGE SCHOOL

Founded 1893

RICHARD H. McFEELY, Principal

Enrollment has been completed for autumn of the coming school year. A limited waiting list is being established from which applicants will be accepted as vacancies may occur.

Address inquiries to:

ADELBERT MASON, Vice-Principal
Box 351, George School, Bucks County, Pennsylvania

GERMAN TEACHER NEEDED

We are seeking a German instructor, preferably an unmarried woman interested in residing in the girls' dormitory and sharing dormitory direction in addition to teaching 1st, 2nd, and 3rd year German classes. Address inquiries to:

Robert E. Hinshaw, Principal,
Olney Friends School,
Barnesville, Ohio

WBAT, 1400 kc, 11 to 11:45 a.m. Herbert D. Pettengill, Pastor. Phones: NOrth 4-8138 or NOrth 4-1869.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana—Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATlas 2-5674 (home), ATlas 8-5680 (church).

New Castle, Ind. — Friends Meeting, 503 So. Main Street. Meeting for Worship, 9:30 a.m.; Church School, 10:30 a.m. Pastor, Thomas J. Mullen, phone JA 9-1799.

Plainfield, Ind.—Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Norris Bryant, Clerk, 306 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

Richmond, Indiana—First Friends Meeting, East Main and Sixteenth Streets: Sunday School, 9:15 a.m.; Morning Worship, 10:30 a.m. David Castle, Minister of Pastoral Care. Elmer H. Brown, Minister of Education.

Richmond, Indiana—West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship; 10:30 a.m. R. Furnas Trueblood, Minister.

Spiceland, Ind. — Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: S. S., 9:30; Worship, 10:30.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 2-6221.

Des Moines, Iowa — Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

Fairfield, Iowa — 1207 South 6th. Bible School, 9:30; Worship Service, 10:30. Lewis Savage, Pastor.

Oskaloosa, Iowa—College Avenue Meeting, North C. Street and College Ave.: Sunday School, 9:45; Worship, 11:00 a.m. and 7:45 p.m.; Youth Groups, 6:30; Mid-week Meeting, Wed., 7:30 p.m. Duane Moon, Minister, 910 North C St., ORchard 2-2342, home; ORchard 3-6341, church office.

West Branch, Iowa—Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m.; (Summer schedule, June through first Sunday of September, Bible School, 9:00 a.m., Meeting for Worship 10 a.m.); Evening Family and Youth Fellowship Group Meetings, 5:30 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, John E. Grover and Lela E. Chance.

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWinbrook 5-7110.

MAINE

Portland, Maine—83 Oak St. Sunday Meeting for Worship and Bible School at 10:45 a.m.

MARYLAND

Adelphi, Md.—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

MASSACHUSETTS

Cambridge, Massachusetts — 5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Mass.—Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. Glenn Douglas, Main St., Salem, New Hampshire, Tel. SALEM T.W. 8-5281.

Lynn, Massachusetts—Silsbee Street Meetinghouse near B & M Station. Meeting for Worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

Nantucket, Mass. — Sundays 10:30 a.m.; through July and August. Historic Fair Street Meeting House.

New Bedford Friends Meeting—Seventh and Spring Streets. Worship:First Day, 11 o'clock. Hinson Howlett, Minister.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento: Sunday School, 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone WE 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA. 13130 Woodward. Phone TO 7-7410.

Kalamazoo, Mich. — Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1754.

Traverse City, Michigan — Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota — Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Church).

NEW JERSEY

Montclair, New Jersey — 289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York — Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany HO-3-62-42.

Gasport, New York—Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

New York City — First-day meetings for worship:
11 a.m. 221 E. 15th St., Manhattan
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Riverside, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: William Vickrey, 162 Warburton Ave., Hastings-on-Hudson, N.Y.

NORTH CAROLINA

Greensboro, North Carolina — First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday

Amazing Money Maker for Church Groups

Write S and L Distributors, R. 2, Box 106, Atlanta, Indiana

WHITTIER COLLEGE
Founded 1901 by the Society of Friends

1400 STUDENTS
CO-EDUCATIONAL LIBERAL ARTS COLLEGE
SUMMER SCHOOL AND GRADUATE SCHOOL

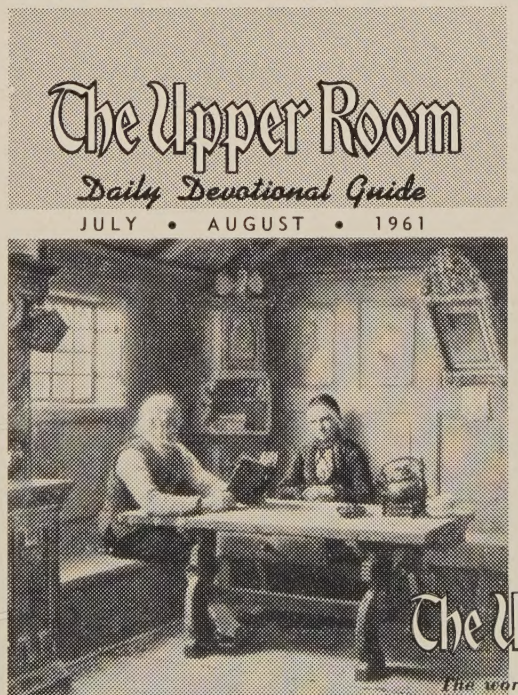
In the heart of Southern California,
15 miles from Los Angeles

Write: Director of Admissions, Whittier College, Whittier, California

WANTED: Couple to live in a one-bedroom furnished house on Meeting House property and take care of Meeting House and grounds.

Contact E. W. Raiford
6302 9th Avenue, South
St. Petersburg, Florida

Devotions Make a Difference



Home Devotions
Adolph Tidemand

. . . in your family and personal life. Daily devotions, as found in THE UPPER ROOM, can open the doorway to spiritual satisfaction, more meaningful Christian experiences, and true family unity.

Write for your copy of THE UPPER ROOM today. Single copy, 15¢. Bimonthly subscriptions — 1 year - $1, 3 years - $2. Ten or more copies to one address, 7¢ each. Address

Dept. J

The Upper Room

The world's most widely used devotional guide

38 Editions — 32 Languages

1908 Grand Avenue Nashville 5, Tenn.

evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St., Bible School 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Greensboro, N. C. — New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00. Daryl Kent, Clerk; D. Aldean Pitts, Minister.

High Point, N. C.—Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F.. 6:30; Mid-week Meeting, Wednesday, 7:30. H. Monroe Hendricks, clerk, phone 88-25889; David O. Stanfield, minister, phone 88-98198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy, N. C. — Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Mid-week Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati — Seven Hills Friends Meeting, Fellowship House, 937 Lexington Ave.: Sunday School, 10 a.m.; Worship, 11 a.m. Matthew Schneider, Clerk. UN 1-6447.

Cincinnati, Ohio — Cincinnati Monthly Meeting of Friends, in temporary location at 218 Ludlow Avenue (in E.T. Carson Lodge Hall) in Clifton. Take either bus 61 to Clifton and Ludlow or bus 53 to Ludlow and Brookline. First-day School at 9:45 a.m. Clerk: Ruth G. Tuttle, 903 Ellison Avenue, phone EA 1-2619. Meeting Office at 9505 Montgomery Road, Cincinnati 42, Ohio: phone TW 1-4538. Wilbur Kamp, Pastoral Minister.

Columbus, Ohio—Westgate Friends Meeting (formerly Highland Avenue), 3750 Sullivant Ave. (parallel with Rt. 40, one-half mile south). Extreme west side of city. Leonard E. Wines, Pastor.

Toledo, Ohio — Unprogrammed meeting for worship, First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Elkton, Ohio—Sunday School, 9:30; Meeting for Worship, 10:30. On Route 503. Jim Vaughan, pastor. St. 7-3140.

West Milton, Ohio — Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Lawrence Barker, Pastor.

Wilmington, Ohio—Friends Meeting, Mulberry and Locust Streets—Unprogrammed worship, 8:30; Church School, 9:30; Meeting for Worship, 10:45. Lorton Heusel, Minister; Joseph Vlaskamp, Minister of Education. Telephone Fu. 2-2349.

Xenia, Ohio — Friends Meeting, corner of Chestnut and High Streets, Church School, 9:30 a.m.; Worship, 10:30 a.m. Earl J. Prignitz, pastor.

PENNSYLVANIA

Lancaster, Penn.—Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Friendsville, Tennessee — Friends Meeting: Bible School 10:00; Meeting for Worship 11:00; Mid-Week Meeting Wednesday 7:30 p.m. Orville Fisher, Minister. Phone No. WY5-2112.

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 3-6574.

Nashville, Tenn.—Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas, Texas—Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Holland, Virginia — Somerton Friends Meeting: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Clerk, R. Ernest Jones, Suffolk, Va., R. I., Box 376. Minister, James A. Coney. Phone Franklin, LO-2-8617.

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Emmet M. Frazer.

WASHINGTON

Seattle, Washington — University Friends Meeting, 3959 15th Ave., N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, D.C.—Meeting, Sunday 9 and 11 a.m.; First Day School 10:30 a.m., 2111 Florida Avenue N.W., one block from Connecticut Avenue.

HAWAII

Honolulu, Hawaii — Friends Meeting House, 2426 Oahu Avenue. Meeting for worship, Sundays, 10:15 a.m. Tel. 982-714.

The Quaker Life Business Directory

CORRIEDALE SHEEP

Good big yearling rams
Lambs for boys and girls

Minglewood Farms
J. H. Bone
R. R. 8 Lafayette, Indiana

LOYAL SEEDS

FOSTER - KENDALL COMPANY

Carmel, Indiana

NEFF AND NUSBAUM

Footwear for All the Family

700 Main St. Richmond, Indiana

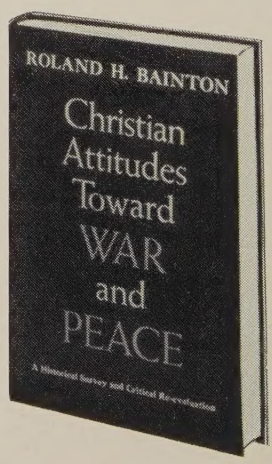
"THE BEST"
PEONIES
KREKLER FARMS
Somerville, Ohio
1000 KINDS

The Quaker Life BUSINESS DIRECTORY offers an opportunity for Quaker business men to list at nominal cost the business which they own, manage, or with which they are associated. Persons interested in being included in the Business Directory may write Quaker Life, 101 Quaker Hill Drive, Richmond, Ind., for details.

ROLAND H. BAINTON Examines

Christian Attitudes Toward War and Peace

Pacifism, the just war, the crusade—these are the three attitudes toward war which have been espoused by the Christian church. Dr. Bainton traces the history of each attitude and evaluates its importance and effect. His purpose is to determine which of these attitudes is relevant to the atomic age. In his last chapters, he gives a spirited defense of pacifism, the attitude he believes relevant today. 304 pages. **$4.75.**



Order now from your bookstore

Abingdon Press

Publisher of THE INTERPRETER'S BIBLE

Quaker Life—June f-1460

My Page: Especially Created For Quaker Boys and Girls

Lois E. Brown, Editor

WRITTEN BY AN AFRICAN BOY ABOUT HIMSELF

By Joseph Ngaira

I have always lived in this country. My parents thought I was a good child and they loved me very much because I always obeyed them. But one day my father and mother quarreled and father drove mother away. So mother took us children and went back to the country of her father. My uncle herded goats and I helped him.

One day one of the Chief's men came along and asked me to work for him, so I went. This man used to send me to call people to come and work for him, and he often sent me with messages to the Chief. The Chief liked me and thought I was a good worker, so he asked me to work for him, and I went to live with him. He wanted me to cook for him when he went on journeys. We went many places and I always made the beer and kept water boiling to pour into the beer to keep it hot for the Chief and his men.

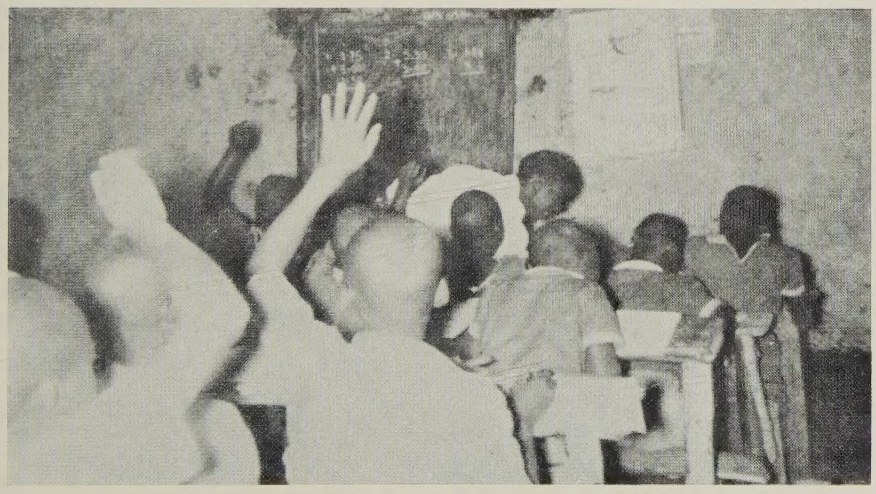
One day the Chief sat in his house and I was with him. He took the lid off his box and took out a letter which a white man had written to him. He looked at the letter but saw only marks. He could not read it. I looked at the letter, too, but I saw only marks on the paper. Then I thought in my heart, "How I would like to know how to read that!" Then I said to the Chief, "Chief, if I were to go to the white people to learn, then could I read this?"

He asked if I wanted to learn to read very much and I said, "Yes." He said, "Very well, the white man at the Mission at Kaimosi has been asking me to send some boys to school, so I will send you and my two sons. You take good care of my sons and the three of you can go to school." I was very glad because I wanted to learn to read.

The next day we went with the Chief to Kaimosi and he told the white man we had come to school. So the white man wrote down our names, and the Chief went home. The next morning early we found people entering the chapel. They kneeled down and bowed their heads. When we came near we could see them bending over. We were afraid and ran away. We wondered very much about this and thought, "Why is it these people bow down? Are they sick?"

But that evening, when we saw people going into the chapel, we went in with some other boys. A man was talking and said, "The God of Heaven loves all people." He pointed with his hand toward the ceiling of the house. Later I gazed up at the ceiling but I could not see this God of whom he was speaking, and I was surprised.

This man also told us, "God so loved the world that he gave his only son that all people who believed on Him should not perish."



Class of eager African children in session.

Then one night the white man called us and we went and saw pictures of Jesus Christ and his followers. We wondered very much at all this. We thought, "Are these ancestral spirits, or what are they?" for in all our years we had never seen pictures.

We had much trouble at Kaimosi because of hunger. It was hard for us to find food enough. Many times we were hungry because we could find no greens and could get no money to buy meal. Sometimes we tried to go home, a ten mile walk, and carry meal and bananas back but that took much time and was hard. However, we encouraged each other as we did not want to leave school.

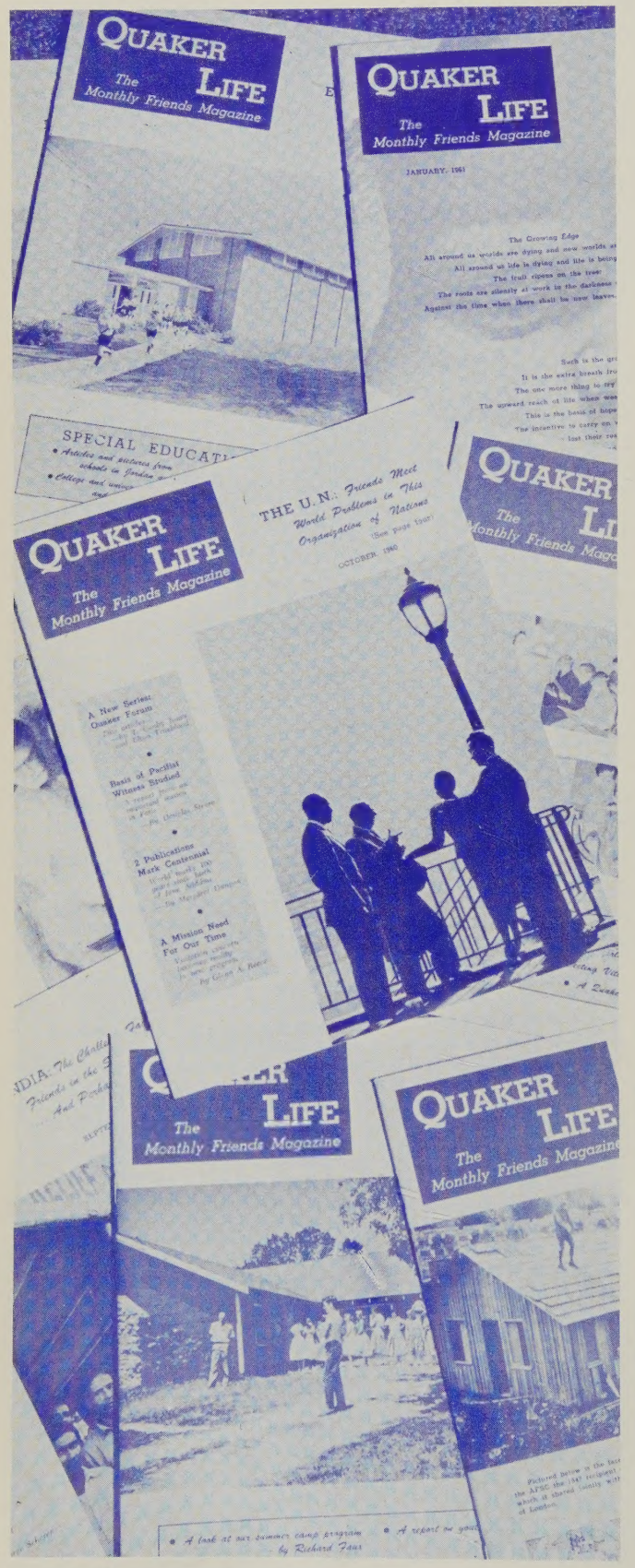
Some of the time a Christian man named David Lung'aho called us three boys to eat one meal daily at his house. We went, but all the time we were ashamed because we were eating his food for nothing.

All this time the white man taught us this message: "God said, 'I am the Chief, your God, you shall have no other gods before me.'" I wondered much about this and thought, "These words, what do they mean?" Then the white man told us, "If a man has a sin in his heart, he should stand up and tell us so that we may pray God to forgive him and help him."

I thought, "What sin have I in my heart? What sin is it the Bwana (missionary) is asking about? I am not a thief, I'm not a bully, I'm not a bad boy. Why is the Bwana asking us this?" But I began to understand at last, and I tried to stand up to tell the people my thoughts about my need, but my heart feared greatly and I trembled very much.

Then I stood up and told them a few words. My voice trembled and I was not able to say the words clearly. I sat down, and then I found that my heart did not fear any more and I found love. Now all the days I try to stand up and tell people that I love God and Jesus his only Son, and want to serve them, and then I find strength to follow God hard.

—Contributed by Mira Bond

Quaker Life in Every Home?

QUAKER LIFE
The Monthly Friends Magazine
JANUARY, 1961
SPECIAL EDUCATION
THE U.N.: Friends Meet World Problems in This Organization of Nations
OCTOBER, 1960
A New Series: Quaker Forum
Basis of Pacifist Witness Studied
2 Publications Mark Centennial
A Mission Need For Our Time

Communication - communication - communication. How widely this word is used today by all groups. Yet each one realizes, though the term is loosely used, that without an effective program of adequate and successful communication many projects, organizations, groups and activities will not function as effectively as they should.

The same is true for the Five Years Meeting of Friends. And it was for this purpose that Quaker Life was brought into being last summer at the sessions in Richmond.

The circulation of Quaker Life has grown substantially over the past several months. But it should grow more.

We need to know what the boards of the Five Years Meeting are doing and thinking. We need to know what other members of the Society of Friends are studying. We need to have our own thinking and studying stimulated. We need to deepen our spiritual lives.

Quaker Life might help. Should your meeting see that each family has a copy? Several meetings have. Should someone you know have a subscription? Consider it.

A subscription blank and plans are listed:

Mail to:
QUAKER LIFE
101 Quaker Hill Drive
Richmond, Indiana

_____
(Your Name)

_____
(Your Street and Address)

_____
(Your City and State)

_____ $1 for 12 months issues.

_____ More than $1, Sustaining Subscriber.

_____ $5 or more, Associate Subscriber.